RERUM BRITANNICARUM MEDII ÆVI SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND

DURING

THE MIDDLE AGES.

MAGNA VITA S. HUGONIS EPISCOPI LINCOLNIENSIS.

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FROM MANUSCRIPTS IN THE BODLEIAN LIBRARY, OXFORD, AND THE IMPERIAL LIBRARY, PARIS.

EDITED

BY

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CONTENTS.

PREFACE.

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§ (1). Manuscripts, &c. from which the Text of this Volume has been taken.

MS. Digby 165: in Bodleian Library, Oxford.

§ (1). Manuscripts, &c. used.

The text of this volume is mainly taken from a MS. in the Bodleian Library at Oxford; the press-mark of which is *Digby* 165. It is one of many valuable MSS. presented to the library in 1634 by Sir Kenelm Digby, the well-known son of a still more well-known unhappy father.

This MS. forms an octavo volume: it is written throughout by the same hand, of the latter half of the thirteenth century; in single columns, occupying the whole of each page. It is well written and very legible; and, compared with many, very free from scribal blunders. Though transcribed within about fifty years of the time when the author wrote, it can claim no very early honours of manuscript pedigree. A curious interpolation at the bottom of folio 80 proves it to be, at the very least, a copy of a copy of the author's autograph.[1] It has no note that tells us anything of its history, by whom or when it was written, or to whom it had formerly belonged.

Such notes it may once have had, as it wants a few folios at the beginning. Its first page commences in the middle of the seventh chapter of Book I., and

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[1] *Infra* p. 250, note 2.

in the middle of a word.[1] After this it is complete, with the exception of part of a sentence at the end of the twelfth chapter of Book IV.[2]

My acquaintance with this MS. has been of some years' standing; and I had used my best endeavours, and made all enquiries in my power, but in vain, after some other MS. which would supply the missing portion. Copies of this Life must once, and not very long since, have been very numerous; but I could not find, or hear of any other copy now in being, besides this in the Bodleian Library. A few months since, however, my kind friend, J. H. Parker, Esq., of Oxford, discovered for me, in the middle of a MS. volume of miscellanies in the Imperial Library at Paris, a portion of this Life of St. Hugh, which now enables me, I am most glad to say, to present the whole Life complete.

MS. Latin, No. 5,575: in the Imperial Library, Paris.

This MS. volume, Latin No. 5,575, of the Imperial Library, Paris, comprises various pieces, amongst which, occupying folios 130–169, is a copy of the earlier portion of the following Life of St. Hugh, viz., of the whole of the two first books, and all but a little more than a page of the third book.

This part of the volume is on vellum, in a hand of the fifteenth century. It seems to have been written for the purpose of supplying what was wanting in a defective copy of the Life in some library. At the beginning is a note, referring for the reason of its being but a fragment to another note at the end, and stating that the large remainder of the life was to be found in a great paper book written by various hands.[3]

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[1] *Infra,* p. 24, l. 11; and note 4.

[2] *Infra,* p. 209.

[3] "Vita S. Hugonis Lincolniensis "episcopi. Et quare est hic de- "fectuose posita, viso fine hujus "voluminis. Et quam plurima "restant. Quære residuum in quo- "dam satis magno libro papireo, "variis seu diversorum manibus "scripto."—*Paris MS.*, f. 130.

It ends in the middle of a sentence, with a brief note appended that the remainder was to be sought in a certain part of another volume.[1]

From this Parisian MS. is taken the whole of the first six chapters of Book I. of the following Life, and part of the seventh, the portion wanting in the Bodleian MS. The tables of chapters also of the second and third books are from this MS. only. These are not in the Bodleian MS., though to the fourth and fifth books it has such tables. So far also as this Paris MS. further goes, its text will be found collated with that of the Bodleian MS. Though, almost as a matter of course, of far inferior value on the whole to the much earlier Bodleian MS., yet it often gives certainly better readings, and very often readings which are perhaps better, but which, in deference to the earlier MS., I have recorded only in the notes. I have given almost all its variations, but have not thought it necessary always to record them when they seemed to me indubitably mere blunders of the scribe.

In editing the following pages, I have had important aid from printed sources as well. This Life of St. Hugh became well known and highly valued. Several abridgments of it, in course of time, came into circulation. Some of these, of which I have seen mention, if now existing at all, exist only in MS.; but others, and perhaps the more valuable ones, are in print.

Vita S. Hugonis, &c.: in *PeziiBibliotheca Ascetica*, tom. x.; Ratisbon, 1733.

Of such abridgments the earliest probably, certainly the fullest, and by far the most valuable, is that printed at Ratisbon in 1733, in the tenth tome of the Bibliotheca Ascetica of Bernardus Pezius. It was reprinted from Pezius at Paris in 1854, in tom. cliii. of the Abbé Migne's Patrologia. The transcript from which Pezius printed was made by Leopold Widemann,

[1] "Quære residuum in alio volumine, fol. 5."—*Ibid.*, f. 169.

from a MS. in the library of the "Gemnicensis" Chartreuse in Austria.

As to when or by whom this abridgment was made, there is no evidence: possibly it may be the Life of St. Hugh mentioned by Bale and others, as having been written about A.D. 1340 by a Carthusian monk named Adam.

It is scarcely right to call this an abridgment. It is rather a selection of what the compiler deemed the more valuable portions of the original Life; he himself calls it, in his prologue, an abbreviation. He adheres most strictly to the text of his author; sometimes giving whole chapters even in full; and where he abbreviates, never putting in a single word of his own, and scarcely ever altering one, further than was absolutely necessary to the connexion of his selected passages. His selections often are made with good judgment; sometimes however, as we should naturally expect in a medieval compiler, he retains carefully what most of us perhaps now could well spare,—wearisome accounts, for instance, of presumed visions or miracles tending to the glorification of the hero; while, on the other hand, he omits just the historical and other passages, which, though not pertaining directly to St. Hugh, have still to us an especial interest.

This abbreviation contains more than half, nearly two-thirds perhaps, of the original Life. It seems to me that it must have been compiled from a better and earlier MS. even than the Bodleian. Unfortunately,—by fault of compiler, or transcriber, or of Pezius's editor,—more or less, no doubt, of all,—the text as it appears in Pezius is often very corrupt.[1] Still, it gives much good aid, corroborating often what

[1] The reprint in Migne's Patrologia is simply a reprint of the Life in Pezius, with additional blunders sometimes of its own.

might otherwise be doubtful, and even not unfrequently giving a reading that seems certainly preferable to that of the MSS. It more frequently, perhaps, than otherwise, agrees with the Paris MS., when this differs from the Bodleian; but it is plain that the MS. from which it was abbreviated was independent of, if not earlier than either. No one of them can have been copied from either of the others, or from any very near relation of either. All three would seem to have had a distinct descent from the author's autograph.

I have thought it right, in forming the text, to put much value upon this abbreviation, as the numerous references to Pez. in the notes will testify. I have often adopted its readings, and have recorded all of them, where it seemed at all possible that they might be right. In innumerable instances, however, I have taken no notice of them, as manifestly wrong. In many instances I believe its readings, as recorded in the notes, to be the preferable ones; though I have not ventured to substitute them in the text, in the face of MS. authority.

De Sancto Hugone episcopo et confessore: in *W. de Worde's Nova Legenda Angliæ*, London, 1516, fol. 183-187.

The Nova Legenda Angliæ of Winand de Worde, printed at London in 1516, has been attributed to the authorship of John Capgrave. It is a mere compilation, however, or rather a copy, almost word for word, from the work of a far worthier writer, the Sanctilogium of John de Tinmouth, a monk of St. Alban's, who wrote about A.D. 1366.[1]

The Life of St. Hugh in this collection is taken almost entirely from our Magna Vita. There are two

[1] *Smith's Hist. Bibl. Cotton.*, p. 40; and *Hardy's Introduction to Mon. Hist. Britann.*, p. 5.

brief exceptions only, from the Legenda[1] of St. Hugh. Like the Life printed by Pezius, though not nearly so strictly, it is an abbreviation rather than an abridgment. It is a very much shorter one. Generally it follows pretty closely the exact words of the Magna Vita; and occasionally gives valuable aid in determining the right reading.

Dorlandi Chronicon Cartusiense. Cologne, 1608.

Peter Dorlandus, prior of the Chartreuse of Diest,[2] who died in the year 1507, left behind him a Carthusian

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[1] Of this Legenda,—drawn up to be read in Lincoln cathedral on St. Hugh's day, as expressly stated in its last chapter,—there is a copy in MS. *Lansdowne* 436 of the British Museum (fol. 68–72), a beautiful fourteenth century MS., containing lives of various English saints, and once belonging to the nuns of Romsey, in Hampshire. It gives a brief account of Hugh's life and virtues, and of some of the miracles ascribed to him. It is taken, in great measure, from the Report of the papal commissioners, circa 1219, preparatory to his canonization ; an imperfect copy of which is in *Harleian* 526 of British Museum (*infra*, xxxviii., note 3), and was no doubt compiled at that time, or soon after. Wendover's account of Hugh under A.D. 1200 (vol. iii., 155–165), is almost wholly from this Legenda. And the short life in Caxton's Golden Legend, first printed in 1483, is a translation into English of the earlier portion of it, giving the account of his life and virtuous deeds, but omitting all the miracles.

A portion of this Legenda is in MS. *Tanner* 110 of the Bodleian Library (fol. 209–212), divided into lections "in natali sancti Hugonis "Lincolniensis episcopi." The Legenda itself is in seventeen chapters. These lections seem to have comprised the whole of it But two or three folios of the MS. are lost, which contained part of lection 2, with the whole of lections 3, 4, and 5, and almost all of 6. Lection 9 consists, moreover, of a number of miracles, none of which are in the Legenda, but some of them in the imperfect Report of the papal commissioners in *Harleian* 526.

In MS. *Bodley* 57 of the same library (fol. 16 and 17) are also lections for St. Hugh's day, with rubrical directions as to the service at the beginning and end. These Lections, very much shorter than the preceding, are entirely taken from the Legenda, and are an abbreviation of the whole of it.

In the Sarum Breviary the service of St. Hugh is mixed up with that of St. Anianus. Of the nine lections, the first three and the last three are of St. Hugh, the three middle ones of St. Anianus. The six lections of St. Hugh, very brief, are from the first part of the Legenda, as with the Life in Caxton, and relate only events of his life.

[2] "Diestensis olim Cartusiæ prior "doctissimus." — *Theod. Petreius.* Diest, in Brabant, I suppose.

Chronicle, which was printed by Theodore Petreius at Cologne in 1608. The third book of this Chronicle is wholly devoted to St. Hugh. This is mainly taken from the Magna Vita, but with considerable additions from the Legenda; and ends with an account of the translation of Hugh's body in 1280, from some later source.

The portion from the Magna Vita is an abridgment proper, rather than an abbreviation; and not always a very faithful one. It would seem as if Dorlandus sometimes wrote without his authority exactly before his eyes; and as if, in his admiration of the great Carthusian saint, for such had Hugh long been considered,[1] a zealous memory led him to say more, or to put things in a stronger light, than he was quite justified in doing. Occasionally, however, he quotes nearly the exact words of the Magna Vita; and in such instances gives sometimes some help in case of doubtful readings.

Vita S. Hugonis, &c.: in *Surius' Lives of the Saints*, Nov. 17, tom. vi. p. 387, &c., Cologne, 1575; or tom. vi. fol. 123, &c., Venice, 1581.

The Life of St. Hugh in Surius is also in great measure derived from our Magna Vita. It was excerpted, Surius says, by some unknown compiler, from the five books of the Life of this most blessed man, written by some anonymous author who for years lived with him on terms of familiarity.

[1] The Carthusian Statutes, called the "Antiqua statuta de sacris riti-"bus," direct that the feast of St. Hugh be observed through the whole order as a "Festum capituli." *Migne's Patrologia*, cliii. col. 1132, § 27, and col. 1134, § 42. The "Festa capituli" of the Carthusians were these: Christmas, Epiphany, the Purification, the Annunciation, Easter-day, Ascension-day, Whitsunday, the Nativity of St. John Baptist, St. Mary Magdalen's day, the Assumption and Nativity of B.V., and the feasts of St. Michael, All Saints, and St. Hugh of Lincoln. See *Du Cange*, under Festum.

[2] This is Surius's heading to the Life: "Vita S. Hugonis Lincolnien-"sis episcopi; excerpta fere a quo-"dam, cujus nomen latet, ex illis "quinque libris, quos de beatissimi "hujus viri vita scripsit anonymus "quidam, qui aliquot annis cum eo "vixit familiariter. Nos stylum, "ubi visum fuit, nonnihil correxi-"mus."

There is nothing to show by whom or when this abridgment was made. It is almost strictly an abridgment, and generally a pretty faithful one. Sometimes, however, it retains the exact words of the original, and will be found occasionally referred to in my notes. In common with the Life in Dorlandus, it has additions from the Legenda; and also concludes with an account of the translation in 1280, closely agreeing in particulars with that in Dorlandus.

In some two or three instances, moreover, I have referred to quotations from the Magna Vita, which I have met with in manuscripts or printed books. These are sufficiently mentioned in the notes at the respective places.

§ (2). Era embraced in this Magna Vita Hugonis.

§ (2). Era of the Magna Vita.

Under this head I shall give a brief sketch of the career of bishop Hugh of Lincoln, with more especial reference to its chronology.

Hugh's birth; circa A.D. 1135.

The hero of the following pages, Hugh de Avalon,[1] for such was his family name, was born about the year 1135, and died in the autumn

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[1] He is called Hugo de Aveloni in John de Scaldby's MS. History of the Bishops of Lincoln, written about 1320 or 1330. He was also called Hugh of Burgundy. "He is Hugo Burgundiensis," in Giraldus Cambrensis. Richard I., when in a pet with him, calls him "Burgundiensis ille." *Infra*, 264, l. 15.

In late times he has often been called Hugh of Grenoble. This, however, is very incorrect, and very misleading. His father's castle of Avalon was in the diocese of Grenoble; so also his early monastic home of Villarbenoit, which, moreover, was a priory dependent upon the cathedral church of Grenoble; but these were about twenty-five miles away from Grenoble. As a monk of the Great Chartreuse, he was also in the diocese, and much nearer Grenoble. But there is nothing in this, and it is all his connexion with the place, that at all entitles him to be called Hugh of Grenoble. Moreover, there was a very famous St. Hugh of Grenoble, to whom the name properly belongs; bishop there some eighty years before our Hugh's time; one too, with our Hugh, very

of 1200. The precise year of his birth I have been unable to determine; indeed, the exact dates of the different events of his life are all uncertain, previous to his elevation to the see of Lincoln in 1186.

My main reason for fixing upon 1135 as the probable year of his birth is the following. As we shall see, there is good reason for concluding that Hugh came into England in 1175, or close upon that year. Our author, relating an occurrence that took place just before his departure from the Great Chartreuse, says that he was then about forty years old.[1] If he was about forty years old in 1175, he must have been born about the year 1135.

Not in 1140, as Surius.

It has been generally said that he was born in 1140. The authority for this date is the Life in Surius, which states that he was sixty years old at the time of his death in A.D. 1200. But the compiler of this abridged Life seems to have made this statement simply from his strangely misunderstanding a passage of his original.[2] The six days ("senarium") of this mortal life, of which our author in that passage speaks, followed by the sabbath of rest, and the eighth day of the resurrection, certainly give no hint whatever as to the age of the dying man. This strange misunderstanding proves, perhaps, that this abridgment had not been compiled very long before its appearance in the pages of

famous in Carthusian annals, as the great promoter of the foundation of the Great Chartreuse, though no Carthusian himself. How much this misnomer of Hugh of Lincoln has been misleading, the recently published Emblems of Saints of a Roman Catholic writer will show. Mr. Husenbeth entirely ignores St. Hugh, bishop of Lincoln. He gives, indeed, one emblem of him, if not more; but under the head of St. Hugh, bishop of Grenoble, and together with the emblems of this Burgundian saint. He seems to have considered them one and the same person.

[1] See the heading of cap. ii., p. 55, *infra*; and p. 56, l. 1.

[2] *Infra*, p. 354, cap. xviii.; and note 2.

Surius. It seems almost impossible that such common patristic and medieval symbolism could have been so misunderstood, for long after the time when the original Life was written.[1]

Hugh admitted into the priory of Villarbenoit: circa A.D. 1143.

Supposing he was born circa 1135, then circa 1143, when barely eight years old,[2] he was admitted into the priory of Villarbenoit, a house of regular canons dependent upon the cathedral church of Grenoble, and near his father's castle of Avalon.[3] His mother had lately died; his widowed father became a member, at the same time with his child, of this religious body. Hugh may have been admitted merely into the school of noble youths, then of repute in this priory.[4] But it would seem rather, that he was actually received, though such a mere child, as a regular member of the order. At all events he became an inmate of the house, with a view to his becoming such.

But the religious life was all to Hugh's taste. His sanctity began from his very childhood. Here, in the home which his earthly father had chosen for him, his only aim seemed to be to learn the will of his Father in heaven, and to do it. In his nineteenth year he was ordained deacon.[5] When about twenty-four years old, circa 1159,—this date is very doubtful, I can only give what seems to me the most probable,[6]—he was appointed

Deacon: circa 1153. Prior of St. Maximin, circa 1159.

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[1] Perhaps the most probable way of accounting for it is by supposing that in the copy of the Magna Vita which Surius's abridger used there was a blunder of "sexagenario," or some kindred expression, instead of the right reading, "senario."

[2] *Infra*, p. 8, l. 4. The Report of the papal commissioners, the Legenda, and their followers, say he was now ten years old: "Cum de-" "cennium attigisset." So also the Metrical Life: "Puerum pater in-" "vitare decennem Ad claustrale" "jugum non differt," l. 96.

[3] *Infra*, p. 8, note 1.

[4] *Infra*, p. 10, l. 8, &c.

[5] *Infra*, p. 17.

[6] According to the Report of the papal commissioners, the Legenda,

to the rule of what our author calls the cell of St. Maximus, but which, it would seem, he ought to have called St. Maximinus, a dependency and near neighbour of the priory of Villarbenoit. Where, with one aged brother-canon in priest's orders for a companion and assistant, he had the charge of a parish entrusted to him.[1]

Removes to the Great Chartreuse: circa 1160.

He cannot have remained at St. Maximin for long. Having accompanied the prior of Villarbenoit on a visit to the Great Chartreuse, struck with extreme admiration of the rigid discipline of the Carthusians, and their complete sequestration from the world, he conceived an intense desire of enrolling himself in their community. This, after a while, he managed to effect, notwithstanding the opposition of his superiors, and notwithstanding his having bound himself by a solemn promise not to desert Villarbenoit during his prior's lifetime.[2] He had persuaded himself that an oath, extorted against what he considered the good of his soul, was not binding; and he never afterwards was troubled with a scruple of conscience, as to the righteousness of having thus broken his faith, when Carthusian holiness was the end in view.[3] It must have been soon after A.D. 1160, if not as early as that year, when he became an inmate of the Great Chartreuse.[4]

&c., he was only sixteen years old when entrusted with the government of St. Maximin. The Metrical Life follows these. It says that when "tribus lustris quarti pars quinta "subisset," the brethren of a certain cell elected him prior, "mento "puerum sed mente senilem," lines 131–136. This, however, was certainly not the case. See p. 19 *infra*, note 3.

[1] *Infra*, p. 20, l. 5; p. 21, l. 18.

[2] *Infra*, p. 28.

[3] *Infra*, p. 29, l. 3, &c.

[4] He had been about ten years at the Great Chartreuse, when appointed procurator. How long he held this office we do not know; but it would seem for some little time. Supposing he came into England in 1175, he cannot have entered the Chartreuse much later than 1160.

Is ordained priest, and made procurator of the house, circa 1170.

Some years after his admission he was ordained priest.[1] And not long after this was made procurator of the house. In this office, one of very high trust, and second only to that of the prior, he had the general management of the entire establishment in his hands; and more especially the management of the lower house of the "conversi" or lay-brethren, and of all the secular affairs of the convent.[2] His appointment to this post is a sufficient proof of his exemplary devotion as a Carthusian monk, and of the esteem in which he was held. It took place in 1170, or soon afterwards, when he had been about ten years[3] at the Great Chartreuse.

The fame of the Carthusian order was now widely spread. Eminent it was held, and most justly, in the rigid austerity of its rules and the earnest piety of its members. The good report of such a man as Hugh, in the metropolis too of the fraternity, would not be confined to the monks of his own house, or to the members only of the order. It reached the ears of Henry II. of England, who had already begun the foundation of a Carthusian monastery at Witham,[4] in Somersetshire, the first of the order in this country, and had procured a mission for this purpose from the Great Chartreuse. The first prior over this new establishment found himself unequal to the difficulties of such a work, and soon returned in despair to the

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[1] *Infra*, p. 36–38.

[2] *Infra*, p. 43, &c. See *Procurator* in Glossary *infra*.

[3] "Per bina circiter lustra." *Infra*, p. 43, l. 9.

[4] *Infra*, p. 52. Witham is about 5½ miles S.S.W. from Frome. It was within the limits of Selwood forest, and sometimes was called the Chartreuse of Selwood. Thus Walter Mapes: "Hugo, prior Selewude, "jam electus Lincolniæ."—*De Nugis Curialium* (*Camden Society*), p. 7. And the *Waverley Annals*, A° 1186: "Prior Selewoda factus est episco-"pus Lincolniensis." Leland, however, says: "Witham, the late priorie "of Cartusians, not in the foreste, "but joining harde on the egge of "it."—*Itin.* vii., f. 78 b.

peace of his Alpine home. His successor died soon after his arrival at Witham. There were other circumstances of disastrous commencement; and the new foundation seemed likely to prove abortive.[1]

It was a noble of Maurienne, who strongly advised Henry to ensure success to his new Chartreuse at Witham by procuring Hugh for its government.[1] Now in 1173 a treaty was on foot that would lead to much communication between Henry and the count of Maurienne; a betrothal was being contracted of prince John to the eldest daughter of the count.[2] This contemplated marriage was put an end to by the death of the proposed bride; and in 1176 John was betrothed to the daughter of the earl of Gloucester. It seems likely from this, that it was about 1173, at any rate not later than 1176, when Henry applied for Hugh's appointment as prior of Witham. Maurienne was so far separated from Henry's continental dominions, as to make it unlikely that a noble of that land should be in confidential intercourse with him, except on some such special occasion. And there was no other such occasion, so far as we know.

Another piece of incidental evidence leads more strongly to the same conclusion. Hugh's removal from the Great Chartreuse was most strongly resisted by the prior, who pleaded his great age and infirmities, and said he could not possibly do without him.[3] Now in the year 1176, Guigo II., who had succeeded Basilius in 1173 as prior of the Great Chartreuse, resigned his office. He was an old man then, for he is said to have died in extreme old age in 1188. Whereas Jancelinus, who succeeded him in 1176, survived until 1233, and could not well have been an older man than Hugh himself; almost certainly not

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[1] *Infra*, p. 52, 53.
[2] *Infra*, p. 52, note 3.
[3] *Infra*, p. 64, l. 2.

so much older, as to have given any force to his plea for the urgent necessity of Hugh not leaving him. If our author be correct in the words which he puts into the prior's mouth, then this prior must have been Guigo II., and Hugh must have come into England by 1176 at the very latest.

But he did not come, it would seem, before the autumn of 1174. For at the head of Henry's embassy on the occasion to the Great Chartreuse was Reginald, bishop of Bath,[1] who was consecrated June 23, 1174.

Hugh comes into England: circa 1175. Prior of Witham.

And hence I have fixed upon A.D. 1175 as the year, or a close approximation to the year, in which Hugh took upon him the charge of the infant Chartreuse at Witham. It has been commonly said that this was in 1181. It is Bromton who has supplied this date,[2] and he is an authority on such a point quite worthless, as compared with the evidence of the earlier date incidentally given by our author. Moreover, Bromton does not mention Hugh, but says that it was in 1181 that the Carthusians first came into England. If this were so, then it must have been a year or two later, if not more, before Hugh himself came, as he was the third prior of Witham. And this still later date would be quite inadmissible.

On Hugh's arrival at Witham he found the whole work of the new foundation before him. The two or three monks, left in desolation by the desertion of the first prior and the death of the second, were dwelling in temporary wooden cells; no one of the necessary monastic buildings was begun; the sites even of the two churches[3] and houses, for the monks

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[1] *Infra*, p. 55, l. 7.

[2] "1181. Hoc anno monachi Car-
" tusiæ primo Angliam sunt in-
" gressi."—*Twysden*, col. 1142.

[3] *Infra*, p. 67. On the double arrangement of a Carthusian monastery, see under *Conversus* in Glossary *infra*.

The present parish church of Witham, it would seem, must be

and the lay-brethren,—according to the separate arrangement then required in a Carthusian monastery,—had not as yet been decided upon.

Under Hugh's energetic management good progress

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one of these churches built by Hugh. I have not seen it, but I am speaking from information of Mr. Parker. It is of transitional character, agreeing well with the date 1175–1185, and is just the small plain church that we should expect in a Carthusian monastery, where the number of inmates were few, and where grandeur and ornament were sternly repudiated. It is in plan an oblong, without aisles, with an apsidal east end; and has a stone vault. In this last point it agrees with the description of Hugh's buildings at Witham in the Metrical Life, l. 450:

"Nam testudo riget sursum, pa-
"riesque deorsum,
"Non putrescibili ligno, sed per-
"pete saxo."

That is was one of the churches of the monastery is certain. Near it was that portion of the monastic buildings which were retained by the lay possessor after the dissolution, some remnants of which still exist in farm buildings, &c. These, in all probability, as by far best fitted to the requirements of the new occupants, would be the buildings of the lay-brethren's house, which comprised the guest-house, and all buildings for secular uses; and in this case, this church was the "minor "ecclesia" of the lay-brethren.

The "major ecclesia" of the monks was probably a church with aisles; as the Metrical Life (l. 448), which is generally very true to facts, describes bases and columns, as parts of the new fabric:

"Fabrica consurgit, multo su-
"data labore
"Artificum; solidasque bases,
"stabilesque columnas
"Machina sortitur, nullum lap-
"sura per ævum."

There was a village, and no doubt a church, when Hugh came to Witham. As solitude was an essential requisite to the early Carthusians, his first act was to have the inhabitants all removed to other places (*infra*, p. 68, l. 14, &c.); and it is just possible that, finding their parish church newly built, and fit for the purposes of the convent, he retained it as one of the churches of his new foundation. This, however, is very improbable; and indeed our author seems clearly to intimate that Hugh built both the churches, as well as the other parts of the two mansions. See *infra*, p. 67, l. 23, &c.; and p. 82.

The Metrical Life of St. Hugh, which I have quoted above, and in two or three other places, was written soon after his canonization in 1220, certainly before the year 1235. It seems derived often from our Magna Vita; and certainly from the report of the papal commissioners, which it directly names; but it has several particulars, derived from other now unknown sources, or from the personal knowledge of the author. I printed it about three years since, from MS. copies in *Bib. Reg.* 13 A. iv. of British Museum, and *Laud* 515 of the Bodleian Library.

was soon made. From the first he won the warmest regards of the royal founder;[1] and he was the man of all others cleverly to make the most of all his influence in the cause of his order, and of the new foundation entrusted to him. In the course of the about eleven years that he presided over Witham, the whole monastery was fully established; all the necessary buildings were completed, the requisite number[2] of monks and lay-brethren regularly organized, and the good report of the new Chartreuse had become widely spread throughout the land.

Hugh elected bishop of Lincoln. May 1186.

At the end of April 1186, Henry II. came from Normandy into England, and summoned a council to meet at Eynsham abbey, near Oxford, on the 25th of May.[3] One of the matters there taken in hand was the election of a bishop to the see of Lincoln, vacated some year and a half before by the promotion of Walter de Coutances to the archbishopric of Rouen. The king was determined that Hugh should be the new bishop, and in this he was zealously seconded by Baldwin, archbishop of Canterbury. It was very much against the wishes of the canons of Lincoln, but they at length gave way to the king and elected Hugh.[4]

Hugh resisted with all his might his removal from Witham, and threw every possible obstacle in the way, in the hope that canons and king, wearied out by the delay, would agree upon some other person. At length, receiving the commands of his superior at the Great Chartreuse,—a bidding which no Carthusian

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[1] See what our author says on this point in lib. ii. cap. 7; p. 75, &c. *infra*.

[2] The normal number in a Carthusian convent was thirteen monks, including the prior and procurator, and about the same number of lay-brethren. See the Carthusian Constitutions, cap. 78, and notes, in *Migne's Patrologia*, tom. cliii. 751, &c.

[3] See p. 102 *infra*, and note 2.

[4] *Infra*, pp. 102–104.

could disobey, however unjust and hateful it might seem to him,—he was compelled to acquiesce, and on St. Matthew's day, September 21, 1186, was consecrated at Westminster by the archbishop of Canterbury.[1]

Consecrated: Sept. 21, 1186.

It is as perfectly certain as any historical date can well be, that it was in 1186 that Hugh became bishop of Lincoln. All contemporary historians who give the year, Hoveden, Benedictus Abbas, R. de Diceto, Gervase of Canterbury,[2] concur in this; and several circumstances connected with his election and consecration, whether mentioned by our author or by others, prove that it must have been in this year, and could not have been in any other.[3] Later writers, so far as I know, all agree with the earlier ones.

Not Sept. 21, 1185, as our author.

And yet it seems clear that our author must have believed that Hugh became bishop of Lincoln in 1185. He does not say so expressly: he nowhere names the year, but he does expressly name 1200 as the year of his death, and more than once speaks as if he believed him to have been bishop more than fifteen years. Thus, when telling of his own admission into Hugh's household, three years and five days before Hugh's death, he says that Hugh had then been bishop of Lincoln twelve years and fifty-three days.[4] This gives fifteen years and

[1] *Infra*, pp. 105–114.

[2] *Hoveden*, 360 (Savile); *Ben. Abb.*, 446 (Hearne); *Diceto*, 631, and *Gervase*, 1480 (Twysden).

[3] For instance, Henry II. was in England in the summer and autumn of 1186, but in Normandy in 1185, the only other year about which there can be any possible question. This alone is sufficient to settle the point, personally active as he was in Hugh's promotion to Lincoln.

[4] *Infra*, p. 47. The Legenda (cap. 9) rightly gives fourteen years to Hugh's pontificate: "Vir itaque "sanctus, completo in obsequio Dei "anno pontificatus sui quarto deci- "mo, a Cartusia, principali scilicet "ejusdem ordinis domo, visitatis ex "longo desiderio priore et fratribus "ejusdem domus, in Anglia rediens, "in urbe Londoniæ apud Vetus "Templum in domo sua graviter "cœpit infirmari."—*MS. Lansdowne*, 436.

R. de Diceto, however, gives, in a

fifty-eight days to his tenure of the see ; and, as he died November 16, 1200, throws back his consecration to September 21, 1185. So again, at the colloquy at Oxford in December 1197, a year and four months before the death of Richard I., our author represents Hugh as saying that he had then been bishop more than twelve years.[1]

That our author is wrong is certain, so far as the date of any event of history can be certain. The editor of the abbreviated Life in Pezius, however, adds a dissertation of some length, endeavouring to show that our author is right, all other writers wrong, all corroborating circumstances deceptive, and that Hugh really became bishop of Lincoln in 1185, and not in 1186. Besides the above two instances, which prove our author's belief in the former year, the editor produces to the same end our author's mention of bishop Hugh and bishop Bartholomew of Exeter as jointly concerned in releasing a woman from a demon;[2] arguing that, as he there calls Hugh a bishop, he must have meant that he was bishop at the same time with bishop Bartholomew, who died before the summer of 1186. This, however, does not at all follow. It was perfectly natural for our author, in such a case, and writing years after Hugh's death, and many years after the occurrence in question, to give Hugh his now usual title, even though aware that he was only prior of Witham at the time of the events he is describing. But probably he remembered only the details of the

way, his contemporary countenance to our author's blunder. He places, indeed, Hugh's consecration in 1186, and his death in 1200, but nevertheless says that he was bishop fifteen years and fifteen days.—*Twysden*, 708. He is otherwise strangely inaccurate in what he says of Hugh. He sends him to Rome instead of to the Great Chartreuse, in the summer of 1200, and makes him die on the 1st December instead of the 16th November.—*Ibid.*

[1] "Fere per tredecim annos" are our author's words, p. 249, l. 28.

[2] *Infra*, p. 269, &c., especially 270, l. 14.

woman's oppression and rescue as he had heard the tale related by Hugh, and was quite oblivious as to their exact date. Moreover, this instance can add nothing towards proving our author's belief in 1185 as the year of Hugh's consecration, because Bartholomew, bishop of Exeter, died not only before the summer of 1186, as Pezius's editor truly says, but before 1185 as well, on the 15th of December 1184.

As to the awkward fact of Henry II. being in Normandy, and not in England, in the summer and autumn of 1185, the editor allows, on the authority of Trivet, that Henry no doubt crossed over thither from England in April of this year, and was also there in November; and that, if he was there during the meantime, then the circumstances related of him by our author, in connexion with Hugh's promotion to Lincoln, could not have taken place in this year. He is driven therefore to the perfectly gratuitous assumption that Henry must have returned to England almost directly after he had left it in April, and gone back again into Normandy after Hugh's consecration in September. He attempts to produce no authority for this, and there is none to be produced. No doubt whatever there was no such return of Henry into England in 1185, and recrossing into Normandy.

But perhaps the strongest corroborative circumstance of Hugh's consecration September 21, 1186, and not September 21, 1185, lies in this fact,—that September 21 fell on a Sunday in 1186, and on Saturday in 1185. Pezius's editor treats this as an objection scarcely worth naming. It is quite clear, he says, that consecrations of bishops might take place on festivals of the apostles, as well as on Sundays. Such, indeed, appears to have been sometimes the case, but under special circumstances only, and by special indulgence of the pope. The rule was, that bishops were to be consecrated on Sundays only; and for this reason, Durandus says, that

bishops are in the place of the apostles, upon whom the Holy Spirit descended on Whitsunday.[1] It is very possible that this rule may have been often dispensed with in consecrations by the pope himself, and in others, perhaps, where application to him was ready; but it is certain that it was always strictly adhered to in England. The English Pontifical expressly directs that the bishop elect is to be consecrated on Sunday, and not on any other festival.[2] And not a single instance can be produced where it is clear than an English consecration of a bishop ever took place on any other day than Sunday before the Reformation.[3]

Pezius's editor further remarks that while the chro-

[1] "Sane consecratio episcopalis, "in qua Spiritus Sanctus digne "sumenti datur, semper in die "Dominica et hora tertia fit; quo- "niam episcopi vicem apostolorum "obtinent, quibus in die Pentecostes "et hora tertia Spiritus Sanctus "datus est."—*Durandi Rationale*, lib. ii., cap. *De Episcopo.* It is worth remarking that Durandus long held office in the papal court; and that, therefore, this must have been the rule even in Rome itself.

[2] "Incipit consecratio electi in "episcopum. Quæ est agenda die "Dominica, et non in alia festivi- "tate, antequam missa celebratur." —*Rubric in English Pontifical.* See *Maskell's Monumenta Ritualia*, iii. 242.

[3] I have the very best authority for making this assertion. When Mr. Stubbs was preparing for the press his most valuable "Episcopal "Succession in England," he must have bestowed upon all points of history connected with consecrations of English bishops an amount of exact care and labour such as certainly never was bestowed before, and is not likely to be bestowed again. He tells me that he is perfectly satisfied that there were no consecrations in England before the Reformation on any days but Sundays. Amongst the about 600 such consecrations whose history he had to examine, he found one only that he considers at all really to militate against this conclusion. This is the consecration of archbishop Bregwin in A.D. 759, which is said by Florence of Worcester and others to have taken place on Michaelmas day ("die "festivitatis S. Michaelis,"—*Flor. Worc.*), which fell that year on Saturday. But the original authority for this statement is the Saxon Chronicle, some manuscripts of which have "Michael's mass," but others "Michael's tide." And it therefore is far from giving any certain assurance that Bregwin was consecrated on Michaelmas day. Sunday, September 30, the morrow of St. Michael, was in all probability the day.

niclers all agree in saying that Hugh was consecrated on St. Matthew's day, no one of them ever says that this was a Sunday. The chronicle of Benedictus Abbas was unknown to the editor: it was not printed until two years after the volume of Pezius had appeared. This says expressly that the consecration took place "on the feast of St. Matthew apostle, a Sunday, the "11th before the kalends of October."[1]

It was therefore on September 21, 1186, most certainly, that Hugh was consecrated bishop of Lincoln. He left London at once for the place of his new duties, and was enthroned in Lincoln cathedral on Monday, September 29.[2] I must not attempt to trace his career as bishop of Lincoln: to do it, however briefly, would extend this preface beyond all reasonable limits. It must suffice to say,—what not only this Life, but every contemporary mention of his doings as a bishop helps to prove,—that a more self-denying, earnest, energetic, and fearless bishop has seldom, if ever, ruled the diocese of Lincoln, or any other diocese whatever. He brought with him all his Carthusian simple devotedness to God's service, all the Carthusian contempt for the things of this world. Nowhere, perhaps, but in a Carthusian cell, could such a man as Hugh of Lincoln have been formed. He seems to stand alone amongst the bishops of his day, all of whom, more or less, were creatures of the court; good and holy men, it may be,

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[1] See *infra*, p. 114, note 3.

[2] "Post consecrationem Hugo "statim venire properavit ad sedem "suam episcopalem. Et venit Lincolniam tertio kal. Octobris, feria "secunda, festo S. Michaelis, adducens secum Gillebertum Rofensem episcopum, et Herebertum "Cantuariæ archidiaconum, qui "eum in sedem suam misit episcopalem."—*Ben. Abb.* 454 (Hearne). See *infra*, p. 114, note 7. Benedict does not here expressly say that Hugh was enthroned on September 29, but we may be sure that this was the case. A new bishop was not allowed to enter his cathedral city until he entered it for this purpose.

When Benedict says Monday, September 29, he again gives us assurance of 1186 being the true year.

but men of policy and expediency, not the men to cope with the rough self-willed warrior nobles, who could endure no opposition to their tyranny over all below them,—not the men to withstand such monarchs as Henry II. and Richard I. in their determined encroachments on the rights of the church. Hugh was that rare man, who was a match, and more than a match, for them all. Once sure of the straight path of duty, no earthly influence, or fear, or power, could stop him: he never bated an inch even to such opponents; and while fighting and beating them, still, all the while, won and retained their admiration and reverence. To a stern determination of purpose, a reckless fearlessness of consequences, he united, in rare combination, a cool and excellent judgment, and a clever ready tact. Always clearly seeing and steadily pursuing the best and wisest course of action, no one ever could more cleverly do and say the right thing, at the right time, in the right way. As bishop of Lincoln, moreover, he was no such sour ascetic as we might perhaps imagine from his Carthusian training. Giraldus Cambrensis, who spent some three years at Lincoln during Hugh's pontificate, and must have seen and known much of him, describes him, though harsh and hot-tempered and rigid, yet full of talk and joyousness and fun;[1] and there is much in the present Life, and

[1] Giraldus Cambrensis contrasts together archbishop Baldwin and bishop Hugh, and thus describes them: "Ille sermone serus et par-" cus, hic verborum urbanitate " facetus. Ille quasi subtristis " semper et pavidus, hic quasi " continua cordis hilaritate et mentis " securitate jocundus. Ille Diogenes, " hic Democritus. Ille ad iram " sicut fere ad omnia tardus et " temperatus, hic autem facili satis " occasione movendus. Ille lenis, " hic asper. Ille tepidus, hic cali-" dus. Ille remissus, hic rigidus." —*Anglia Sacra*, ii. 429.

Giraldus, not at all a lover of monks and monachism, yet is warm in his admiration of Hugh's excellencies: and, what was not always an easy thing with him, he had to forgive what he considered very injurious treatment on Hugh's part towards him. A letter to Hugh is extant, written about 1196, in which he expostulates strongly about

elsewhere, that proves this portrait of him to be no unfaithful one. These softer points in his character, together with his good judgment and clever tact, may have done much in reconciling men to his stern and harsh features; but they are not enough to account for the extreme love and reverence in which he was so universally held. It was his evident unselfish, unwearied, fearless, and entire devotion to God's glory and man's good, his gallant battling against the mighty ones of earth in defence of the weak, his burning love and care and tenderness for the poor and oppressed and wretched, that alone could win for him the general high regard in which he was held in life, and the great reverence which was paid him after death. Such reverence we, perhaps, and justly, condemn; but his having received undue worship is no reason why we should refuse him the honour and worship most rightly due to him, as an upright, honest, fearless man, an earnest holy Christian bishop. I say it with no fear of saying too much, that, in the whole range of English worthies, few men indeed deserve a higher and holier niche than bishop Hugh of Lincoln.

In later times he has held no such place of honour in the estimation of Englishmen. His name generally,

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Hugh's action in the matter of the church of Chesterton. Giraldus had been presented years before to the rectory by Gerard de Canville; and he makes out that Hugh, truckling to persons in favour at court, or intent upon his own interests only, had thrown obstacles in the way of his institution, and was still obstructing his actual possession of the benefice. — *Gir. Camb.*, i. 259 (Brewer). Hugh probably would have told a very different tale of the matter, but Giraldus no doubt fully believed himself very ill-treated, and it is to his credit, as well as a testimony to Hugh's virtues, that he should be able to forget the presumed ill-treatment, and speak so highly and earnestly of Hugh as he does.

In the dedication of his Lives of the bishops of Lincoln to archbishop Langton, written soon after the consecration of Hugh de Wells to Lincoln in December 1209, Giraldus expresses a hope that the second Hugh will follow in the holy footsteps of the first Hugh, and will labour to procure from Rome the canonization of his saintly namesake and predecessor.—*Anglia Sacra*, ii. 411.

with us, has scarcely been known, except, in a way, in his own cathedral city. The man who built the glorious church of Lincoln,[1] could not in Lincoln be altogether forgotten. Elsewhere, few indeed could be found who have a notion about him, though his name still stands in our English calendar. It may be that our dislike of the undue worship once paid him has been partly the cause of this forgetfulness of a great and good man; but the main cause of it has lain in the Christian excellencies of his character. He ever avoided, so far as possible, being mixed up with worldly

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[1] As to exactly how much of Lincoln cathedral was built in Hugh's lifetime must perhaps always be a matter of doubt. Our author, while he describes Hugh as having completed the buildings at Witham (*infra*, p. 82), speaks of him as having only begun the church of Lincoln ("nobilis fabrica, quam "cœpit a fundamentis erigere," p. 336, l. 32). That the choir, however, was finished, we may conclude, I think, safely. The concurrent testimonies of historians that he built the church can well mean no less. And perhaps it was but just finished, for, on his death-bed, Hugh directs that the necessary ornaments, &c. be prepared, and the altar dedicated in the chapel of St. John the Baptist (p. 337, l. 5, &c.), as if there were no part of the new building yet ready for service. And it is worth remark that Hoveden describes John as offering a chalice of gold at this same altar of St. John Baptist the day before Hugh's body arrived at Lincoln for burial ("in-"travit ecclesiam cathedralem "Lincolniensem, et obtulit super "altare S. Johannis Baptistæ, quod "est in novo opere, calicem "aureum;" *Savile*, 461 b). It was now dedicated, or perhaps this very day being dedicated, according to Hugh's directions, and possibly was the only altar in the new work fit to receive the royal devotions. But, on the other hand, Hugh had fixed upon this chapel of the Baptist, which was on the north side of the choir (*infra*, p. 377, l. 27), as the place of his burial (p. 340, l. 1); and it does not follow, because he directs it to be got ready for the purpose, that the internal fittings of the other parts of the choir were still incomplete, and it is easy to understand why John, at such a time, should choose to contribute his offering to this particular altar.

But however much Hugh may himself have actually built, the whole church in a way belongs to him. The completion of it by his immediate successors was but the carrying out of his designs; and the eastern addition,—begun about A.D. 1256, and ready in 1280 to receive his translated body,—was a consequence of the crowds of devotees who flocked to do honour to the now famous canonized saint.

matters, though no man was more acute and wordly-wise when duty forced him to interfere. Earthly honours and renown might have been his certainly, almost to any extent, but they were about the last things which he considered worth labouring for: he was no politician, no courtier, admirably fitted as he was by natural gifts to excel in such characters; his voice was never heard in the royal councils, though loud often, and unsparing of counsel and rebuke, and very effective often, in more private conferences with his sovereign. Great and good man as he was, prominent and influential as was the part he really played, he was not at all the man to gain a name in the modern general history of our country. It is easy to see that there was little or nothing about him that would be deemed worthy of mention by latter-day concocters of English history. And no such extremities of persecution befel him as would have forced his name upon their notice. Though no man could well more bravely dare all dangers whatever, could more unscrupulously defy, or more fiercely battle the mightiest of earthly powers, in the cause of right and holiness, yet the reverence in which he was held, together with his good judgment and clever tact, ever preserved him from the heavy downfall of wrath that very certainly would have crushed any ordinary man who had dared to act as he did.

Hugh's death, Nov. 16, 1200.

In the summer of A.D. 1200, after being present at the ratification of peace between John and the king of France, Hugh set out on a visit to the Great Chartreuse,[1] the place of all others of perhaps his dearest affections. He returned to England in September, suffering much from illness. He reached London with difficulty, and at once took

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[1] *Infra*, p. 298, l. 19, &c.; p. 302, l. 3, &c.

to his bed.[1] After lingering for nearly two months, he died on the evening of the 16th of November, soon after sunset.[2] This, according to usual custom, would be considered the 17th of November, on which day his name still stands in our English calendar. Our author concludes by relating the carrying of his corpse to Lincoln, and the burial in the cathedral on Friday, Nov. 24.

§ (3). Biography of the Author, and his Sources of Information.

§ (3). Biography of the author; &c.

His name Adam.

The author of this Magna Vita bore the name of Adam. This he tells us himself, in the dedicatory address of his preface to the Carthusians of Witham, preserved by Molanus and Leland.[3] Whether he bore any further designation does not appear. Of the place or country of his birth, I find no mention. He once, however, makes use of an expression which seems to imply that he was an Englishman. Speaking of Hugh's coming from Burgundy into England, he says, "In *nostrum* venit orbem."[4] But this may well have been the language of a denizen only, not a native.

A black monk.

He repeatedly speaks of himself as a monk. It was from the sweet peace of the cloister, he says, that Hugh took him to be an aid and solace to him in his anxieties.[5] And he was a black, or Benedictine monk. Hugh, when bishop of Lincoln, still retained his white Carthusian dress; and our author says of himself, and other members of Hugh's household, and whilst speaking about the dis-

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[1] *Infra*, p. 331.
[2] *Infra*, p. 344, l. 31; p. 354, l. 19.
[3] *Infra*, p. 1.
[4] *Infra*, p. 47, l. 14.
[5] *Ibid.* l. 5.

dinctive monastic colours: "Ei candidis induto adhære-"
"bamus in schemate nigro."[1]

The editor of the abbreviated Life in Pezius, in his prefatory *Monitum*, expresses himself perfectly satisfied that the author of this Magna Vita was a monk of St. Augustine's of Canterbury. His only reason for which fancy, for a mere fancy it is, seems to have been that our author happens to mention having twice held a conversation with a monk of that house.[2] He was aware, from Molanus's note to Usuardus, that our author's name began with A, but he did not know of the good evidence there is that the name was Adam. Hence, satisfied that he was a monk of St. Augustine's, he jumps further to the almost certain belief that our author was Alexander, abbot of that house from 1212 to 1220. Except that the name begins with A, he could not well have hit upon a more impossible person. According to Thorn, this Alexander was a foster-brother ("connutricius") and close friend of king John, one of the few members of his order who adhered to John through all his troubles.[3] Whereas our author, it is very plain, was far from having any friendly feeling for John; and he was in exile during the interdict, instead of at home and earnest in John's service.

Of what monastery our author was a member, there is, in fact, no actual information whatever. He was afterwards, as we shall see, abbot of Eynsham, near

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[1] *Infra*, p. 193, l. 30.

[2] *Infra*, p. 272, l. 29, &c. In this passage, to which the editor refers as proving his position, there is not a word or a hint to his purpose. It simply shows, what we can elsewhere collect from his pages, that our author was at Canterbury in two successive years; and scarcely shows this, for he may have met with a monk of St. Augustine's elsewhere.

[3] "Regi Johanni amantissimus, "utpote ejus connutricius . . . " . . . Regi firmiter inhærendo, "cum fere omnes prælati Angliæ "et barones ipsum dereliquerant, "in execrabili discordia inter eos "exorta."—*Twysden*, 1865.

Oxford, but this is no proof that he had been a monk of this house. His predecessor, abbot Robert, was prior of Dore, in Herefordshire, at the time of his election,[1] and his successor was prior of Freiston.[2] At the time, however, when our author entered Hugh's household, Hugh had just succeeded, after long litigation with Richard I., in establishing his claim to the patronage of Eynsham, and had, with much exultation and solemnity, given his blessing to the said abbot Robert, upon his due election to the abbacy. There had been, in consequence, much intercourse between Hugh and Eynsham. He spent eight days there, after winning the suit, and had then had the abbot elect, with his monks, at Lincoln, for the solemn benediction in the cathedral.[3] This seems to render it not at all unlikely that our author was a monk, as well as afterwards abbot of Eynsham.

A member of Hugh's household, Nov. 12, 1197.

He was taken into Hugh's household, he tells us, three years and five days before Hugh's death.[4] This would be Nov. 12, 1197, as Hugh died on the evening of Nov. 16, 1200. And during these three years he was never away from him, unless once, for a single night; and always, day and night, in the closest attendance upon him.[5] His position in Hugh's household may perhaps be best described, to use familiar words, as a combination of the private chaplain, the intimate friend, and the confidential valet. He was Hugh's monk and priest;[6] or, as elsewhere, his monk and chaplain;[7] the custos, moreover, of his jewels, relics, and wardrobe.[8]

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[1] *Gervase*, 1597 (Twysden).

[2] *Dunstable Annals*, 175 (Hearne).

[3] *Infra*, pp. 189–192.

[4] *Infra*, p. 47, l. 7.

[5] *Ibid.* l. 10.

[6] *Infra*, p. 331, l. 29; compared with p. 333, l. 8.

[7] *Infra*, p. 315, l. 10; compared with p. 317, l. 29.

[8] *Ibid.*, and p. 318, l. 30; p. 339, l. 11.

There is abundant proof that he was much valued by Hugh, and admitted to the closest relations of intimacy.[1] He was the favoured companion of his privacy, the recipient of all his thoughts and wishes, the depositary of the sacred secrets of the confessional.

As to what became of him for several years after Hugh's death, he gives us no intimation. He would probably return to his convent, wherever that was.

In exile, during the Interdict, temp. John.

During the interdict, as I have said, he was in exile. He mentions, with gratitude, his hospitable entertainment for nearly three months of this period at Paris, by Reimund, a relation of Hugh, canon of Lincoln, and archdeacon of Leicester.[2] And elsewhere speaks of a visit to the Cistercian abbey of Clermaretz near St. Omer's.[3] It appears that he was engaged at this time in writing this Life of St. Hugh.[4] He seems to have returned to England by 1212;[5] and he twice uses expressions which show that in or about this year he was also employed upon the Life.[6] We may be sure that the Life was completed and published before 1220, the year of Hugh's canonization; an event which, had it taken place before he had fully completed the work, our author most certainly would not have passed over, as he does, in entire silence.

The above notices of himself, circa A.D. 1212, are the latest that are to be found in our author's pages. Somewhat, however, of his after history may be gleaned from other quarters.

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[1] "Præ cæteris episcopo familiarissimus;" *infra*, p. 361, l. 32. See also p. 372, l. 24.

[2] *Infra*, p. 303, l. 27; and p. 304, l. 21.

[3] *Infra*, p. 326, l. 28.

[4] *Infra*, p. 282, l. 27.

[5] *Infra*, p. 274, note 1.

[6] "Nunc jam anno [Johannis] "quarto decimo;" *infra*, p. 221, l. 24. "Nuper contigit," *infra*, p. 274, l. 8; speaking of an event that took place in 1211 or 1212.

In 1214, and in several instances in after years, an Adam occurs as abbot of Eynsham.[1] He became abbot, no doubt, soon after July 1213, at which time the abbey of Eynsham was again in the bishop of Lincoln's hands, as appears by a writ of John, dated July 20, 1213, which directs Roger de Nevill to restore to the bishop all issues of the abbey received by him since seizin was given to the bishop.[2] That this Adam was our author, there can, I think, be no reasonable doubt. In 1219, when archbishop Langton and the abbot of Fountains were holding the inquisition at Lincoln,[3] as papal commissioners, preparatory to Hugh's canonization, one of the witnesses as to two presumed miracles was this abbot of Eynsham; and he is expressly described in the Report of the commissioners as having been Hugh's chaplain. This goes far to prove his identity with our author. The proof seems to me all but complete, when we compare the testimony then given by the abbot of Eynsham to one of these miracles, with the account of the same miracle given by our author in the present Life.

Afterwards abbot of Eynsham.

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[1] See *Dugdale's Monasticon* (last edition), iii. 2; and extracts from *MS. Vespasian B. XV.*, in *Stevens's Appendix*, ii. 402.

[2] *Rot. Claus.* (Record Commission), p. 138.

[3] Wendover says (iv. 64) that in A.D. 1220 Hugh was canonized by pope Honorius, due inquisition as to his miracles having been first made by Stephen, archbishop of Canterbury, and John, abbot of Fountains. He also gives us the bull of canonization, dated at Viterbium, February 17, fourth of his pontificate, *i.e.*, February 17, 1220. This is also in Rymer, from the original then in the Tower, word for word the same as in Wendover.

In MS. *Harleian* 526 of British Museum, fol. 57–69, is a copy of part of the Report of the inquisition at Lincoln, as drawn up by the above papal commissioners for transmission to Rome. It ends abruptly and imperfectly, and it is plain, from the existing Legendæ, that many more miracles than this Harleian MS. contains were certified to before the commissioners. This Report was the source from which all the Legendæ of St. Hugh were derived.

The miracle in question was the cure of a madman at Cheshunt. I will place the abbot's testimony, circa 1219, side by side with the corresponding part of the account written by our author some few years before.

THE ABBOT. *MS. Harleian*, 526, § 7.

"Abbas de Eynsham, qui "capellanus fuit Hugonis episcopi, juratus dicit; quod "interfuit Cesterhunt, ubi "episcopus legit evangelium, "'In principio erat verbum,' "super quemdam nautam furiosum, cujus caput fuit "ligatum ad postem, et manus ad paxillos tam a dextris quam a sinistris, et "pedes similiter ad paxillum. "Et dicit quod dum perlegeretur evangelium, furiosus, "evertens faciem ab episcopo, "emisit linguam ac si episcopum derideret. Quod "cum videret episcopus, fecit "aquam benedictam, et eum "aspersit. Et vidit quod post "aspersionem statim quievit: "et incontinenti cum domino "suo episcopo recessit. Postmodum eo veniente cum "domino abbate de Waltham, "vocati fuerunt vicini, et interrogati quid accidisset de "tali furioso. Responderunt, "quod sanus fuisset ex illa "hora, qua aspersus fuerat "ab episcopo. Et postea vixit "sanus per multos annos."

OUR AUTHOR. *Infra*, lib. v., cap. 9.

"Die quadam (episcopus) ". . . . per Cestrehuntam . . ". agebat iter. . . . Cernebat "dæmonis captivum supinum "jacere; caput ad postem, "manus singulas ad singulos "hinc inde paxillos, humo "altius defixos, habentem religatas. Pedes quoque pariter vincti, palo erant astricti. . . . . Evangelicum "capitulum, scilicet 'In prin-"'cipio erat verbum,' percurrens, . . . usque ad locum ubi dicitur 'Plenum "'gratiæ et veritatis,' erexit "se episcopus, et patientem "aliquamdiu tacitus considerabat. Qui repente in partem alteram vultum ab illo "declinans, linguam more "subsannantis produxit ab "ore. Tunc (episcopus) "aquam et salem benedicens "atque commiscens, aspersit "super illum: . . . et equum "ascendit atque discessit. . . ". . . Vir autem ille, extunc "liberatus a dæmone, . . . "cum annis aliquot vixisset "devote, fine tandem bono "quievit in pace. Hæc de "consummatione illius, in "villa præfata nuper a vicinis "suis accepimus," pp. 275–276.

"Nuper contigit ut cum "venerabili viro, domino abbate Walthamensi Ricardo,

" per villam vocabulo Cestre-
" hunte, abbatiæ suæ proxi-
" mam, transiremus," p. 274.
Our author also, in common with the abbot of Eynsham, speaks of the madman as a "nauta," p. 276, l. 30.

The similarity of details and of expressions in these two accounts of the madman, and of the mode of cure, point strongly to their having come from one person. The same points are brought prominently forward in both; and there are just the agreements and differences in the way in which the tale is told, that we should expect in two versions by the same person, with some interval of time between them, but with his memory still vivid on what struck him as the more remarkable circumstances. The subsequent visit to Cheshunt with the abbot of Waltham, and enquiries about the madman's after fate, found in both accounts, seem to me to render the identity of the authors all but certain, bearing in mind that there was the same name Adam, and the same office of chaplain to Hugh. It is indeed possible that Hugh had two chaplains named Adam; that these were both present on this occasion at Cheshunt; that each of them afterwards visited Cheshunt in company with the abbot of Waltham, and made enquiries about the madman; and that the similarity of their versions was owing to some such accident as the one having refreshed his memory from the history of the other, before giving his evidence to the commissioners, or their having often talked the matter over together, and so got the same prominent points fixed on their memories, and the similar modes of expression ready at their tongues' ends. But such a combination of coincidences is extremely improbable, and would require good evidence before we could receive it. In the entire absence of any such evidence, I shall venture to consider it as a fact, that our author became abbot of Eynsham in 1213.

He bore testimony also, before the papal commissioners, to the miraculous keeping alight of the torches during Hugh's funeral procession towards Lincoln. The report of this, in the Harleian copy of the papal inquisition, is very brief. It agrees entirely with the account in our Life, but presents no points worth dwelling on. I give it, however, in a note.[1]

His name occurs again as abbot of Eynsham in the ninth year of Henry III., A.D. 1225. It grieves me to add that in 1228, according to the Dunstable Annals, he was deposed from his office, because of his being a perjured person, and a manifest dilapidator of the goods of the abbey.[2] It is difficult to believe this to be the literal truth, but I can show no actual evidence to the contrary. Whatever he may have been, however, as abbot of Eynsham, I shall be able to produce very conclusive evidence of his strictest truth and honesty as Hugh's biographer. He was still alive May 20, 1232, when the king granted to Adam, formerly abbot of Eynsham, for his life, quittance from personal suit of court, on account of the manor of Rollendrit.[3] Rollendrit, now Rollright, Oxfordshire, was a manor belonging to Eynsham, and had no doubt been

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[1] "Abbas de Einesham et quidam "laicus jurati dixerunt, quod cum "cerei essent accensi ante corpus "dicti episcopi, in exitu civitatis "Londoniæ ubi obiit, lux jugiter "permansit per quatuor diætas, ita "quod non erat aliqua hora in qua "non esset lux in aliquo cereorum, "tam in vento quam in pluvia "multoties."—*Harleian*, 526, § 15. The account of this miracle by our author is at p. 365, l. 20, &c.

Wendover tells us (iv., 117) of a like so-called miracle at the funeral of William, earl of Salisbury, in 1226.

[2] "Adam, abbas de Einesham, "tanquam perjurus et dilapidator "manifestus, ab H. Lincolniensi "episcopo depositus est. Et prior "de Fristona solemniter est ei "substitutus."—*Dunstable Annals*, p. 175 (*Hearne*).

It is possible that there may have been two successive Adams, abbots of Eynsham; and that this criminal abbot of 1228 is a different person from abbot Adam of 1219. I fear this was not the case; but I know of no absolute evidence either for or against it.

[3] *Pat.* 17 *H. 3rd*, as quoted in Dugdale.

assigned to him for his maintenance on his leaving the abbey.

The author's sources of information.

As to the author's sources of information, we have seen that he was in close and continual attendance upon Hugh during the last three years of his life, and enjoying the most unreserved and intimate intercourse with him. So far as this period was concerned, no one could possibly have had better means of information. He tells us that almost all that he relates as to these years of Hugh's life, and it takes up a large portion of the whole that he has written for us, he either saw with his own eyes, or heard from Hugh's own holy lips.[1]

He must have had excellent opportunities also of ascertaining the events of Hugh's earlier history. He went with him into Burgundy in the summer of 1200, when they spent some days between Hugh's family chateau of Avalon, his first monastic home of Villarbenoit, and the cell of St. Maximin, over which he ruled before his admission to the Great Chartreuse.[2] At the Great Chartreuse they spent weeks.[3] Many persons were still alive who remembered Hugh in these scenes of his youth and earlier manhood, and who would never weary in telling all they knew of the boy and man who had won their admiration and love, and who was now returned to them eminent in position, and with the highest reputation for sanctity.

As regards Hugh's removal from the Great Chartreuse into England, our author tells us that he derived his information from persons actually concerned in bringing it about;[4] and he especially names Bovo, then a monk of the Great Chartreuse, who took an active part in promoting it, and who was afterwards Hugh's successor

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[1] *Infra*, p. 47.
[2] *Infra*, pp. 319, 320.
[3] *Infra*, p. 313, l. 8.
[4] *Infra*, p. 47.

at Witham, whom he had often heard relating the particulars.[1] He further tells us that he had like authentic information as to Hugh's doings at Witham, and his removal thence to Lincoln.[2] And no doubt of this: for twice certainly, if not oftener, he accompanied Hugh on his at least annual visits to Witham,[3] and had ample opportunities, during their stays there, of collecting all the information that could possibly be derived from Hugh's own contemporary monks and brethren of the priory.

And of the doings of Hugh as bishop of Lincoln, before he became a member of his household, our author could have had no lack of good information. He must have been, for three full years, in daily communication with numbers of persons who, as earlier retainers in Hugh's household, as members of the church of Lincoln, or as having had otherwise former intercourse with him, were well acquainted with the previous events of his episcopal career.

But far beyond all other sources of information, as to Hugh's history before our author's admission into his family, must be placed Hugh himself, and our author's close intimacy with him. There is abundant proof that Hugh, spite of his long silence in a Carthusian cloister, was an excellent talker, and very fond of talking. No one who will read but a few pages of this Life can doubt this. He was ever ready, on fit occasions, to recount all the events of his earlier life, and delighted to tell of the many eminent men with whom he had been in contact, or of whom he had heard authentic account. Humble, moreover, and truthful exceedingly as he was, he seems to have had no reservations. If his own example might be of use to his hearers, he would not only relate his own words

[1] *Infra*, p. 60, l. 24, &c.
[2] *Infra*, p. 47.
[3] *Infra*, p. 193, l. 36 ; and p. 218, l. 9.

and actions, but would tell openly his more secret experiences, his sinful thoughts and inclinations even, his struggles with the tempter. At any rate, all such secret matters were made no secret of by him with persons who enjoyed such close intimacy with him as did our author.

It was this close intimacy with Hugh that more especially induced the monks of Witham to press our author to write this Life. Other Lives were already written, but by persons who had not enjoyed the like familiarity with Hugh. So far as we know, these have perished, with the exception of that by Giraldus Cambrensis, superseded, no doubt, by the greater value of the present Life. This we now regret, for they would have added much to our knowledge of Hugh's history. Our author, because of these previous Lives, professes, more than once, not to attempt a complete biography of Hugh, but rather to relate especially what his intimacy with Hugh enabled him to relate more truthfully and fully than could have been in the power of others.[1] He omits much, he says, most worthy of record, because it had been already sufficiently well told by others. But while we regret the loss of these earlier accounts, we may congratulate ourselves that their once existence has been the cause of a greater value in what our author has left us. They led to a large portion of the present Life, more especially the part which embraces the period before his entrance into Hugh's family, being, in great measure, a record of Hugh's intimate talks with him, or in his presence. We may look upon much of what this volume contains, it seems strongly to me, almost as if it had been penned by Hugh's own hand.

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[1] *Infra*, pp. 3, 47, 372.

§ (4.) Historical Value of this Magna Vita.

§ (4). Historical value of this Life.

As the work of a contemporary writer, personally and intimately mixed up with much that he relates, and deriving his information, where second-hand, from direct and most reliable sources, this Life could not well be without much value; at all events, if the Life of St. Hugh of Lincoln was worth writing, and unless the writer could be proved to be very inaccurate or very untruthful.

That the Life of Hugh was well worth writing may be sufficiently gathered, I trust, from what has been said in Section 2 of this preface. To show that our author was no careless or untruthful or even exaggerating a biographer, I need but produce one instance in proof.

The author's accurate truthfulness.

In Lib. V., cap. 3,[1] he relates a long and wearisome story of a certain clerk to whom had been given a message from heaven to be conveyed to Hugh; and who, on coming to Hugh when celebrating mass, in token to both of them of the message being from heaven, saw the host, when elevated in Hugh's hands, take the form of a young child. Now the whole of this story, and the account of Hugh's reception of it when told him by the clerk, our author expressly tells us that he received from the clerk himself.[2] He was ready enough to believe it all,

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[1] *Infra*, p. 236, &c.

[2] *Infra*, p. 241, last line. The editor of the abbreviated Life in Pezius, in a note to this marvellous story of the clerk, says that hence arose the custom of representing Hugh with a chalice in his hand, and a little child above it. I have not met with any other notice of this mode of representation.

The only ancient representations of Hugh, to which I am able to refer, are two pictures; one by L. Van Leyden, in the Boisserée Gallery, a woodcut of which is in Mrs. Jameson's Legends of the Monastic Orders (p. 136, 2nd edit.); the other by J. W. Van Assen, in the Munich Gallery. Both of these must date about 1520–1530. In both his pet

and perhaps did believe it all thoroughly. Still, he seems to have had at times some sceptical doubts. And he never ventured to question Hugh about it, though often pressed by others to do so.[1] Hugh was no lover of miracles:[2] and our author seems to have had a conviction that he would only have got a savage snubbing if he had dared to ask him about such a matter. After Hugh's death he regretted his reticence;[3] and naturally dreamed a dream, in which he asks Hugh as to the truth of the miracle. Even in his dream he receives a snubbing reply, though modified by his own belief in the reality of the occurrence: "Though such a revelation may have been often vouchsafed me," he dreams Hugh to answer, "what business is it of yours."[4]

There were few monks indeed in those days, who, writing the history of a beloved and revered friend, already regarded as a saint, and famous for miracles,—one whom all were anxious to glorify, and no one more zealously than the writer himself,—would have told this story as our author has done. We could only expect that a story, so glorifying to the hero of his and all men's reverence, whom he was labouring

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swan (*infra*, p. 115, &c.) figures as an accompaniment, introduced no doubt not only historically, but rather as emblematic of the purity of his life and the joyfulness of his death. As the Metrical Life expresses it (l. 1132–1135):

"Hæc avis, in vita candens, in
"funere cantans,
"Sancti pontificis vitam mortem-
"que figurat:
"Candens dum vivit notat hunc
"vixisse pudicum,
"Cantans dum moritur notat
"hunc decedere tutum."

St. Hugh has lately more than once been given a place, amongst other English worthies, in stained glass; for instance, at Magdalen College, Oxford, in a new window in the chapel. In any future representation of him his pet swan would be still a fit and meaning accompaniment.

[1] *Infra*, p. 361, l. 32.

[2] "Ut nihil minus quam miracu-"lorum prodigia mirari aut æmulari "videretur."—*Infra*, p. 97, l. 18. See also how he treated a miracle related in lib. v., cap. 4: p. 245 especially.

[3] *Infra*, p. 362, l. 5.

[4] *Ibid.* l. 9.

to transmit worthily to posterity, would have been at the best simply related, as he had been told it by one of the two actors in it, with no shadow of doubt cast upon it, with no intimation that he had not received full assurance of its truth from the lips of Hugh also. Had he done this, and had we somehow known his authority, we might have laughed at his credulity, but there would have been no reason to doubt his truthfulness; he would only have told what he believed to be true. As it is, he has given us a proof of his rigid accuracy and truthfulness, than which it seems to me scarcely possible to imagine a more strong and convincing one.

I might add much to the same purpose, but it seems to me needless. I shall just remark, however, that in much of what our author relates, he is fully corroborated by contemporary history; as, for instance, in the curious and somewhat marvellous narrative of the supposititious child related in Lib. IV., cap. 5; where, while of course he enters more into particulars, his main facts will be found confirmed by the certain testimony of entries in the public records of the kingdom.[1] So far as I can see, there is every reason to consider him a most truthful and accurate writer.

And it is not only as a biography of Hugh that this Magna Vita is valuable. As we shall see, it often gives additional information, or throws new light upon the briefer statements of the writers of the more general history of the day. It is a necessity in such a Life of such a man, that there should be frequent mention of public events, and of the men who were playing a more prominent part in the world; and such mention will often be found, where Hugh was in any way concerned, to be full of minute and

This Life valuable in its mention of events and persons of general history.

[1] *Infra*, p. 170, &c., and notes.

interesting particulars, that fell not within the province of the general historian. Indeed it is to the stores of particular or private history, and more especially perhaps to the biographies of saints, that we must now closely look for new facts of medieval history, or for additional light upon facts already known. Many biographies of saints, already in print, have not as yet received the attention they deserve; and there are many in manuscript, from which no doubt much information remains to be gleaned. The more valuable of our general historians have been printed long since; such as remain in manuscript may often possess interesting notices of the churches, or convents, or places to which the writers severally belonged, but probably little of new in general history is to be found in their pages: if not mere servile transcripts, they will be but compilations, poor and inaccurate often, actually worthless sometimes, from the earlier historians whom we have long possessed in their integrity. At all events this Life of St. Hugh, I make bold to say, mere bit of private biography though it be, has no cause to fear comparison, even when estimated solely as throwing new light upon the general history of our land, with almost any number of such compilations, though they may bear the name of English Histories or English Chronicles. To show that it has such historical value, I must refer, in some detail, to some of its contents.

Its mention of Henry II.

Hugh was an especial favourite with Henry II. Cold and close as this monarch generally was, he had so warm an affection for him, and admitted him to such terms of intimacy, that Hugh was firmly believed by many of the courtiers to be his natural son.[1] There was occasionally much intercourse between them; and Henry, in his

[1] *Infra*, p. 76.

interviews with so great a favourite,—he could be warm and open where he loved,—would display more of his real character than he usually allowed to be seen. Our author's account of his sayings and doings will accordingly be found of much interest. Though perhaps he puts Henry's character in no absolutely new light, for other writers give no dissimilar account of him, yet, by showing what he was when his reserve was thrown aside, he perhaps enables us to form a truer estimate of the good and bad points in his character than would otherwise have been in our power. I shall not stay to dwell in any detail upon what our author relates of him; I shall be satisfied with referring the reader to the Index under Henry II. One very curious item, however, of his account I will produce.

Soon after Hugh's promotion to Lincoln, he was at high warfare with certain of the royal foresters, whose tyranny and violence were being exercised upon his dependants, in defiance of the rights of his church. Failing to obtain redress, he excommunicated the chief forester himself, one of the most potent authorities of the realm. Such an act of extremity, on such a person, in such a cause, could not fail to rouse the ire of Henry II. It so happened that a prebend in Lincoln cathedral was then vacant. This certain of the courtiers petition the king to ask of Hugh for one of themselves, thinking that they were acting a friendly part to Hugh, by thus furnishing him with an opportunity of doing somewhat to mitigate the royal indignation. Hugh, however, curtly refused the king's request, saying that ecclesiastical benefices were not for courtiers, but ecclesiastics,—for such as served the altar, not for those who served in the palace, or the treasury, or the exchequer. Upon this he is summoned to the king's presence. Hugh accordingly proceeds to Woodstock, where the court then was, and finds the king

reclining in some pleasant spot in the adjoining woodland, with his attendant nobles round him. He draws near, and pays his salutations. No one rises at his approach; there is no word of salutation in return, no token of recognition. Hugh quietly puts his hand on the shoulder of the earl next the king, and thrusting himself into the circle, sits still and silent as the rest; the king meanwhile, to all appearance, with difficulty suppressing his wrath. At length, wearying of this absurd dumb-show, and seeing no doubt that his Carthusian bishop would be sure to beat him at the game of silence, Henry calls for a needle and thread, and begins stitching up a rent in the bandage of a hurt finger. Upon this opening Hugh spoke: "How like "you are now," he says to the king, "to your "cousins of Falaise;" alluding to the thread-and-needle celebrity of the inhabitants of the town of William the Conqueror's mother. This bit of cool impudence completely beat the king; he fell on his face in convulsions of laughter, and then, in high good humour, himself explained to the astonished courtiers the insult he had received. Hugh's victory was complete; Henry gave way on every point, and the lord of the forest had to submit to ecclesiastical discipline, and receive a flogging before absolution was granted him.[1]

Henry's game at silence with Hugh.

Much also will be found in this Life about Richard I. The exactions to which this monarch was driven by the necessities of his continual wars, and his disregard of the rights of others when in the way of his own purposes, were sure to bring such a prelate as Hugh into frequent collision with him. In the case of collision which follows, our author

Richard I.

[1] *Infra*, pp. 125–131. The flogging had a good effect. Our author says that always afterwards the chief forester was Hugh's firm friend and stout supporter.

supplies valuable additional information to that given by our chroniclers.

His demand of aid from the English barons: Dec. 1197.

Hoveden tells us, under the year 1198, that Richard employed Hubert, archbishop of Canterbury, to procure from his lieges of England an aid of 300 knights' service for a year; and that, all others expressing their readiness, not daring to resist the king's will, Hugh of Lincoln alone refused his acquiescence, alleging that such a concession would in course of time redound to the injury of his church, and that his successors would have to complain of their teeth being set on edge because of their fathers having eaten sour grapes.[1] Our author's account of this is much fuller, and no doubt perfectly faithful; he would be himself present at the time in attendance upon Hugh. He tells us that at a general colloquy of the magnates of England, at Oxford, in Dec. 1197, archbishop Hubert propounded the royal necessities; how with inferior means, and fewer troops, Richard was contending with a most mighty king, who was straining every nerve to his disinheritance and ruin; and he called upon the barons to agree upon some mode of succouring their lord in his distress. As already arranged by Richard's friends, the proposal is then made that the barons of England should find 300 knights for a year's service abroad with the king. The archbishop and the bishop of London[2] having declared their willingness to accede

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[1] "Ad quod faciendum cum cæteri omnes proni essent, non audentes resistere voluntati regis, solus Hugo Lincolniensis episcopus, verus Dei cultor, abstinens se ab omni opere pravo, respondit pro se quod ipse in hoc voluntati regis nequaquam adquiesceret, tum quia processu temporis in ecclesiæ suæ detrimentum redundaret, tum quia successores sui dicerent, Patres nostri comederunt uvam acerbam, et dentes filiorum obstupescunt."—*Savile*, 441 b.

[2] In Josceline de Brakelond's chronicle (p. 63, l. 16), the bishop of London is said to have been disseized of his barony, because of default of service to the king upon this demand. "Lundoniensi" of this chronicle is a mistake no doubt for "Lincolniensi."

to this proposal, Hugh is then asked for his assent. After some silent deliberation he reminded the council how, a stranger and a simple recluse, he had been raised to the episcopal office; how his ignorance had rendered it necessary for him to study diligently the customs and privileges, the debts and burdens, of the church committed to his charge; and that, in maintaining these, he had as yet not departed from the right steps of his predecessors. He said he was well aware that military service was due to the king from the church of Lincoln, but only in England; beyond the bounds of this land no such service was due. And he declared he would rather return to his own land and to his Carthusian cell, than here hold the office of bishop and allow the ancient immunities of his church to be broken down.[1]

The archbishop then turned to Herbert, bishop of Salisbury, and asked if he were willing to provide aid for his king. He replied that he could not see how it was possible for him, without enormous prejudice to his church, to say or do otherwise than according to the answer of the bishop of Lincoln. The archbishop saw that Hugh's sturdy opposition, and righteous reason of refusal that could not be gainsaid, had turned the tide against him, and that there was no chance of the demand being agreed to. Accordingly, after abusing him bitterly, he dissolved the council, and reported to the king that the failure was wholly owing to Hugh.[2]

Richard, of course, was furious at having his attempted exaction thus successfully resisted. He orders the possessions of his contumacious bishops to be immediately confiscated. This was done in the case of the bishop of Salisbury, who, after much trouble and many gross insults, was compelled to pay a heavy fine before he could procure the release of his property.

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[1] *Infra*, pp. 248–250.

[2] *Infra*, p. 250.

In the case of Hugh, however, the royal officers hesitated to lay hands upon his goods ; they feared to incur his displeasure, his anathema they dreaded as death.[1]

In Hoveden's meagre and incorrect account of this matter, it is said that Hugh alone dared to resist Richard's demand, and not a word is said about the bishop of Salisbury. Our author's account is confirmed by an entry in the Winchester Annals, where it is said that the bishop of Salisbury, having by order of the king been disseized of all his possessions, crossed the sea in February 1198, and returned from Normandy with the king's favour in June.[2]

The royal officers still dreading to meddle with Hugh, though urged by the king's repeated commands, Hugh at length, at the end of August 1198, mainly upon their entreaties, crossed the sea to his exasperated monarch, and bearded the lion, in his rage, in his den.

Strange interview between Richard and Hugh.

The interview between them, if told in a romance, would read like an almost inconceivable absurdity. Still it is sober history that Hugh, on arriving at Roche d'Andeli on St. Augustine's day, and finding Richard at mass, at once entered the chapel, and having saluted the king and demanded a kiss, and received no reply but a savage look and an averted face, seized him by his dress, shook him well, and at length compelled him to kiss him. This done, Hugh devoutly applied himself to the service going on. In the course of which Richard, having the pax presented to him by an officiating archbishop, himself took it and presented it to Hugh. His generous heart at once completely discarded its long-nursed animosity: in no stronger

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[1] *Infra*, p. 251.

[2] A° 1198. "Episcopus Sarum, " imperio domini regis de omnibus " possessionibus suis disseisiatus, " transfretavit mense Februarii . . . " Herbertus Pauper, episcopus Sa- " rum, reversus de Normannia cum " gratia domini regis, applicuit in " Angliam vi. Idus Junii."—*Anglia Sacra*, i. 303.

way could he well have shown his entire reconciliation, and his warm regard for his saintly bishop.[1]

After the service Richard had to submit to Hugh's objurgations for his unjust anger and violent measures. He excuses himself by throwing the blame on the archbishop of Canterbury. He listens also humbly to much good pastoral exhortation as to the state of his soul, and about his unfaithfulness to his marriage bed, and other crimes with which common report charged him. They parted excellent friends, with the understanding that Hugh was to see him again the next day before he set out on his return. Meanwhile, however, an attempt is made to get Hugh to be the bearer of royal letters demanding aid in some way from the English barons. Hugh indignantly refuses to be made a party in any way to such exactions; and Richard declines seeing him again, bidding him return to his church with God's blessing, and asking his prayers. Hugh obeys the bidding, thankful enough no doubt at escaping so well.[2]

Richard could admire the sturdy manliness of Hugh's character, and respect his virtues; he remarked to his courtiers on this occasion, that if other bishops were everywhere such as Hugh, no prince would ever presume to set up his neck against them.[3] He seems always to have paid Hugh much deference, when actually present before him. On another occasion Hugh said that he had never been denied a hearing by Richard, had never received from him in person anything but the highest honour.[4] But it was only when actually present that his influence availed with Richard.

Richard's new attempt upon the church of Lincoln.

A few months after the above strange interview, Richard and his advisers hit upon a plan whereby, as they thought,

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[1] *Infra*, pp. 251, 252.
[2] *Infra*, pp. 253–256.
[3] *Infra*, p. 255, l. 20.
[4] *Infra*, p. 285, l. 20.

Hugh would be effectually beaten, and his church compelled to contribute largely to the royal necessities. Archbishop Hubert is directed to select from the canons of Lincoln twelve prudent and eloquent men, who, at their own costs, were to be despatched to the court of Rome, or into Germany, or Spain, or where-ever the affairs of the king called for their services. Neither king, nor councillor, nor archbishop seems to have thought that this demand admitted of evasion; the canons themselves too had, it is plain, no notion of daring to resist the summons; the best they hoped, perhaps, was by payment of a heavy fine to escape such employment. But the archbishop's letters to the several canons had to pass through Hugh's hands; he refuses to have anything to do with the business, and at once sends the bearer off to carry his letters back to the archbishop.[1]

Richard, thus again baffled, again orders the possessions of Hugh to be seized. The royal officers again hesitating to obey the order, Richard proposes to send Marcadeus, the infamous leader of his Routiers, who would soon teach those cowardly English how the game was to be played with the refractory Burgundian.[2] Marcadeus, however, was too necessary for the war to be spared. Others at length were driven by Richard's furious threats to proceed to carry his commands into execution; and Hugh, having provided for the solemn excommunication of all, whether instigators or actors, directly their hands should be laid upon the church's property,[3] again set out for Normandy, to try once more what his presence would effect with his exasperated monarch. Richard's career of violence, however, was drawing to its close. Hugh reached Normandy in February 1199; after spending some

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[1] *Infra*, pp. 260–263.
[2] *Infra*, p. 264.
[3] *Infra*, p. 266.

weeks there, and then in Anjou, waiting the king's return from a distant expedition, he receives private intelligence from the abbess of Fontevrault of his wound and dangerous state;[1] and a few days afterwards, on Saturday, April 10, is told of his death, and of his funeral the next day at Fontevrault.[2] He immediately sets out from Angers, and after going out of his way to pay a visit of condolence to the widowed Berengaria at Beaufort castle, reaches Saumur the same day, and the next morning arrived at Fontevrault just in time to take part in the funeral obsequies.[3]

The strange discrepancies are well known, found even in contemporary writers, as to the circumstances attending Richard I.'s death. They are to be accounted for, no doubt, from its occurring in a distant region, and from the state of wild anarchy which ensued upon a sovereign's death,[4] when all sorts of false rumours would be afloat, which, in the absence of better information, would some of them find their way into the pages of the historian. Scarcely a fact about it seems certain, except that he was wounded on March 26, and died on April 6. According to Hoveden,[5] Richard had led an army against Widomar, viscount of Limoges, and was besieging his castle of Chaluz at the time he received the fatal wound from the shaft of Bertram de Gurdun. R. de Diceto,[6] agreeing generally with Hoveden, says that the name of the soldier who discharged the shaft was Peter Basilii. Whilst Gervase of Canterbury[7] assures us that Richard was on an expedition against the count of Engouléme, was besieging his castle of Nantrum, and was wounded by a man named John Sabraz. Our author says nothing as to

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[1] *Infra*, p. 283, last line.
[2] *Infra*, p. 284.
[3] *Infra*, p. 286.
[4] See *infra*, p. 284, l. 26, &c.
[5] *Savile*, 449 b.
[6] *Twysden*, 705.
[7] *Twysden*, 1627.

the castle besieged, or the man who inflicted the wound; but he does say that Richard had shortly before started on an expedition against the count of Engouléme,[1] and so far corroborates the statement of Gervase. It is worth remark that Gervase's account was derived from a brother monk, who had been sent to Richard on the affairs of the abbey, and was abroad in search of Richard when he received the tidings of his death. And perhaps this account, coming from a person more nearly on the spot, and corroborated as it is by our author, also in Anjou at the time with Hugh, may be more correct than that of Hoveden or Diceto. Our author, moreover, was with Hugh at Richard's funeral, and in Normandy or Anjou for more than a week afterwards. He must, one would think, have had good opportunities of hearing the true circumstances from persons who had been on the expedition with Richard.

At the time of Richard's death, John was with his nephew Arthur in Britanny.[2] On the Wednesday after Richard's funeral, April 14, he was received at Chinon as his brother's successor. He immediately sends for Hugh, pays him much deference, and begs him to stay with him and accompany him into England. They visit together the royal tombs at Fontevrault; where, in answer to Hugh's exhortations on the duties of his new position, John is ready with good professions, promising in all things to guide himself by Hugh's directions. At the porch of the church Hugh points to a sculpture of the Last Judgment, and to the kings at the Judge's left hand condemned to eternal torments, bidding him bear well in mind the fearful punishment prepared for rulers over others, who refused rightly to rule themselves. John turns to the opposite wall, and to the kings led by angels to the joyful presence of their heavenly King,

John's fair beginnings.

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[1] *Infra*, p. 280, l. 6.

[2] *Infra*, p. 287, l. 20.

saying that these Hugh ought to have pointed out to him, for it was their example he desired to follow, and to their fellowship to attain.[1] For two or three days John's behaviour in public was not inconsistent with such professions; the courteous humility he displayed was extreme: to the very beggars who wished him joy he was careful to return thanks, with bended body and lowly inclination of head; the ragged old women who saluted him, he most tenderly saluted in return.[2] He soon, however, put an end to the good hopes of him which such behaviour was calculated to inspire. Hugh, perhaps, had little hope of him from the first; he had plainly told him, during their visit to Fontevrault, that his word was not to be trusted.[3] If he had any hope, it would be effectually dissipated by John's childish and irreverent behaviour the next Sunday during divine service. It was Easter day, and his chamberlain, according to custom, had placed in his hands twelve pieces of gold, which offering he was to present to Hugh, the officiating bishop. These he held long in his hands, looking at them and rattling them about, to the astonishment of all the surrounding nobles. To Hugh's indignant enquiry what he was doing, he replied, "In "truth, I am looking at these pieces of gold, and "thinking that if I had held them a few days since, "I should not have given them to you, but put them "into my own purse." Hugh drew back, refusing to touch the gold, nor suffering his hand to be kissed by John, bidding him put the money in the offertory dish and withdraw.[4] After this Hugh preached a long sermon, with much in it for John's benefit about good and bad princes. All others acclaiming, John is wearied excessively. Three times he sends to Hugh, insisting

His childish irreverence on Easter day.

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[1] *Infra*, pp. 289–291.
[2] *Infra*, p. 291, l. 16.
[3] *Infra*, p. 288, l. 30.
[4] *Infra*, p. 292.

that he come to an end, and allow him to get away and break his long fast. He hurries away without receiving the sacrament: it was said that he had never received it since he had arrived at years of discretion. He did the same thing at his coronation on Ascension day.[1]

And again, the Sunday after.

On the Sunday after Easter, April 25, John was solemnly invested in Rouen cathedral with the insignia of the duchy of Normandy. Amongst other ceremonies, he had to receive from the archbishop a lance, bearing the banner of the duchy. As it was being put into his hands, hearing the noisy applause and laughter behind him of some of his former thoughtless associates, he turned round to them laughing himself in return, and let the lance slip from his hands to the ground. It was an omen of ill, and one that the prince who could indulge at such a time in such childish folly would not be very likely to falsify.[2]

The account which our author thus gives of John, in his first days after succeeding his brother, is very interesting and valuable. I have given a mere brief sketch of it: have not mentioned even all the particulars. And it is the account of an accurate and truthful eye-witness, himself present at the scenes he describes, excepting, however, the fall of the lance at John's investiture; this he can only have known from the reports of others, as he set out with Hugh on their return to England the Monday before.[3]

Thoughtless and irreverent and selfish as John no doubt was, yet we may well believe that he had enough of good in him to feel a real regard for Hugh, and that even his good professions in Hugh's presence were not altogether insincere. In the two or three hurried days which he spent in London in October

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[1] *Infra*, p. 293.
[2] *Ibid.*
[3] *Infra*, p. 295, l. 17.

1200, at the time of his coronation with his new queen, he found time to visit Hugh on his bed of sickness; and there is no reason for concluding that the kind compassion which he then expressed, and the readiness to adhere to Hugh's wishes, were not real.[1] With his own shoulders, in company with the magnates of the land, he helped to bear Hugh's body into Lincoln cathedral for interment,[2] and such an extraordinary exhibition of reverence must, one would think, have emanated from John himself. Our author says that the favour which he showed to the Cistercians on this occasion, and his promise to build them a noble monastery, were owing to his deep feeling of the virtues of the departed monk bishop;[3] and the truth of this is borne out by the Cistercian Annals of Waverley, which tell us that in the year 1202 the abbot de Firmitate was sent into England by his superior of Citeaux, in order to take possession of the royal manor of Farendon, in Berkshire, which king John had granted two years before at Lincoln for an abbey of their order.[4] John was not all evil; and we have had, perhaps, in the pages of historians, the bad part of him prominently and unfairly put before us.

Hoveden says that at the visit to Hugh which I have just mentioned, John confirmed his will. This is not quite correct, as John had already done this, at Freemantle, October 6, on his way to London.[5]

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[1] *Infra*, p. 335; and *Hoveden*, 461 b.

[2] *Infra*, p. 371, l. 1; *Hoveden*, 461 b.

[3] *Infra*, p. 377, l. 29, &c.

[4] "Quod Johannes rex ad constituendam abbatiam de ordine "Cisterci, inspiratione divina præventus, biennio ante ipsius abbatis "adventum, apud Lincolniam constitutus concesserat."—*Gale*, ii. 167. John soon afterwards fixed upon Beaulieu, instead of Farendon, as the site of his new abbey. A cell, however, to Beaulieu was continued at Farendon. This connexion of Hugh's memory with it is a new fact in the history of Beaulieu abbey.

[5] *Rot. Chart.* (Record Commission), p. 98. Where the confirmation is recorded.

Very probably, however, he now ratified with his lips, at Hugh's bedside, what he had formally put his sanction to at Freemantle a day or two before. Our author no doubt is more accurate when he says that John pledged himself to see to the fulfilment of Hugh's wishes, and that Hugh commended to his protection his goods, the executors of his will, and the whole church of Lincoln. It is worth remark that when pressed to make his will, Hugh speaks of it as a custom just become general in the church.[1]

John and the canons of Lincoln.

Hoveden relates that after Christmas of A.D. 1200, John was at Lincoln, and endeavoured to force upon the canons his own nominee to the vacant bishopric.[2] But Hugh's spirit was not dead in his church, and the canons of Lincoln withstood the king's will, insisting upon a free election. Our author incidentally gives us the additional information that the king's nominee was Roger, brother of Robert Fitz-Parnell, earl of Leicester.[3] He was bishop of St. Andrew's, and chancellor of William of Scotland. Upon John's accession to the throne he seems to have deserted his Scotch duties, and adhered to the English court. His name occurs repeatedly as witness to John's charters from August 1199 to January 1201; and he was with John at Lincoln, January 12 and 13, 1201, the time no doubt spoken of by Hoveden.[4]

As I have already said, at the time of Richard's death, John was with his nephew Arthur in Britanny.[5] He could have heard of Richard's death little, if any,

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[1] *Infra*, p. 334, l. 13.

[2] "Post natale Domini Johannes "rex Angliæ venit Lincolniam; et "non potuit convenire inter illum "et canonicos de electione episcopi. "Voluit enim rex pro sua voluntate "eligere; et canonici volebant li- "beram habere electionem, quam "rex eis concedere noluit."—*Savile* 464 b.

[3] *Infra*, p. 234, l. 25.

[4] *Rot. Chart.* (Record Commission); and Hardy's *Itinerary of John.*

[5] See *infra*, p. 287, l. 20.

earlier than Hugh did; and he must have been rapid in his measures to have procured, as he did, recognition of his succession at Chinon on the 14th of April.

Prince Arthur.

Arthur,—or the countess his mother rather, he was but twelve years old,—was not slow in pursuing him, and John, about a week after, had a narrow escape from their troops in a night attack upon Le Mans, made with the hope of capturing him. John had arrived there the evening before, but he received intelligence of his danger, and left the town secretly before their assault at daybreak.[1] It is clear that Hugh had no notion that John was usurping the sovereignty in prejudice to any prior rights of inheritance in Arthur. He at once considered him Richard's rightful successor after his recognition as such at Chinon. In June of 1200, Hugh passed through Paris on his way to the Great Chartreuse, and was there visited by prince Louis and Arthur. As his manner was, he sweetly instilled into the young men most wholesome counsels, and on Arthur he impressed the duty of being on peaceful and loving terms with his uncle the king of England. Arthur received these admonitions with scorn.[2]

But I have dwelt long enough upon royal personages. I must just mention one or two other minor persons or events of historical interest.

In the spring of 1199, when setting out for Normandy, as he was passing through the territory of St. Alban's abbey, Hugh met with a body of apparitors, conducting a condemned criminal to the gallows. He threw himself at Hugh's feet, crying for mercy. Hugh bids the officers give the criminal up to him, and tell the judges who had condemned him that he had taken him away from them. To the latter afterwards, willingly admitting

Right of sanctuary in a bishop.

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[1] *Infra*, p. 296, l. 17, &c.

[2] *Infra*, p. 305, l. 13, &c.

the church's right of sanctuary, Hugh argues that as wherever there was a bishop in company with the faithful there also was the church, therefore to a bishop pertained the church's privilege of being a succour to all in danger. The judges admit the force of the argument, and remembering that this privilege was expressly allowed by the ancient laws of England, though lost by the sloth of modern prelates or the tyranny of princes, permit him to carry the criminal off, leaving it to him to see that they incurred no peril with the king.[1] A similar instance of the rescue of a condemned criminal is related of an abbot of Battle in the reign of Edward III., and it is said that the king and magnates being grievously offended, the abbot produced his charters of liberties before the parliament, and established his right of such rescue.[2]

Peter, archbishop of Tarentaise.

Peter, archbishop of Tarentaise, who died in 1174, a canonized saint in 1191, one of the persons to whom Hugh owed his early training,[3] bears a name famous in history. His visits to the Great Chartreuse, and the other particulars about him, given by our author in Lib. I., cap. 13, are, I believe, entirely new. On occasion of a mission to Henry II., in 1173 probably, his entertainment was committed to Walter Mapes, who, somewhat of a sceptic as to modern miracles, seems to have had no doubt about this archbishop's power of working them.[4] The miracle which our author mentions,[5]—viz., the non-rising of his seat, fixed into two adjacent trees, as the growing

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[1] *Infra*, pp. 277–279.

[2] "A.D. 1364, abbas de Bello, "eundo versus Londonias, cuidam "damnato ad furcas in mariscallia "domini regis obvians, ipse virtute "libertatum suarum a necis interitu "liberavit. Quamvis rex et alii "magnates factum hujusmodi gra- "viter cordi tulerunt, chartas tamen "suas per parliamentum ibidem ha- "buit approbatas."—*Adam Murimuth* (Continuation), p. 199, English Hist. Soc.

[3] *Infra*, p. 40, &c.

[4] *Mapes de Nugis Curialium* (Camden Society), p. 69, &c.

[5] *Infra*, p. 42, l. 12.

trees themselves rose in height, will not be thought very miraculous in these days.

Hubert, archbishop of Canterbury.

Hubert, archbishop of Canterbury, was for years almost supreme ruler of England in Richard's absence. An able politician, and earnest in the service of Richard, he was of course not one with whom Hugh would always amicably coalesce. They were, in fact, continually at high warfare; and many notices of archbishop Hubert will be found in our author's pages. He showed much kind attention when Hugh was on his death-bed; and no doubt it was a longing for perfect reconciliation with one whom after all he held in high reverence, that prompted his suggestion that perhaps Hugh ought to express regret for having often so bitterly provoked his spiritual father and primate.[1] Hugh, however, had no doubt about the righteousness of having opposed his archbishop, when neglecting his episcopal duties and the interests of the church, in the service of his earthly king. He had done Hubert wrong indeed, he allowed, and he suppliantly asked his pardon; but the wrong lay in having frequently kept silence, from a cowardly fear of giving offence, when he ought to have remonstrated with him; and he solemnly promised, should his life be prolonged, that he would not so err against him again.

Walter Map.

Walter Mapes, Map[2] more correctly, whom I have just mentioned, is a well-known person. When he became canon and precentor of Lincoln is, I believe, uncertain; but it must have been Hugh who promoted him to the archdeaconry of Oxford in 1196. To judge from his writings, it must have been his scholarly acquirements, rather than any excellencies as an ecclesiastic, that recommended him

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[1] *Infra*, p. 336, l. 4, &c.

[2] His name is so spelt by himself and his contemporaries. So by our author, p. 280, l. 23.

to Hugh's patronage. But he may have been a very different person in his later days, from what his writings in his earlier courtier days would lead us then to suppose him. His latest biographer[1] says that after his becoming archdeacon of Oxford, his name disappears from history. We learn, however, from our author, that he was in Anjou in the spring of 1199, with other canons of Hereford,—for he had a prebend there also,—on their way to the king about electing a new bishop; and that he himself was the person whom some of them desired to see promoted to the vacant see.[2]

I have said enough, I hope, to show the historical value of this Life. I might easily produce much more to the same purpose; there are several things, moreover, of at any rate collateral historical interest, upon which I have not even touched. I have endeavoured to compile an Index, in which reference to no interesting point should be missed, and to this I must refer the reader for further insight into the contents of this Life.

The author's blunders.

I have spoken strongly and confidently about the author's accuracy and truthfulness. That he has fallen into no blunders would of course be absurd to suppose, and it is but right that I should mention the instances which I have detected where he is wrong. I have already spoken of one,[3] where he gives fifteen instead of fourteen years to Hugh's pontificate. This may seem to some at once enough to convict him of gross inaccuracy. But medieval writers were often very careless about exact chronology; and our author wrote some dozen years after Hugh's death, and had nothing but his memory, in all likelihood, to supply him with almost every date he gives. In the date, moreover, of Hugh's coming to Lincoln, as his acquaintance with Hugh

[1] Thos. Wright, Esq., in preface to the *De Nugis Curialium*, p. viii.

[2] *Infra*, p. 281, l. 19, &c.

[3] *Supra*, p. xxv.

commenced long after that event, his information would depend, not upon the recollection of what he had himself seen and known, but on the recollection of what he had heard from others. Let any one look back upon what he had been told a dozen years before of the events in any ever so dear a friend's life, and think how very easily he might be wrong a year in the date of some event if he had nothing but his memory to trust to, though he was perfectly clear and certain about the events themselves.

Comte de Nevers, &c.

In Lib. IV., cap. 12, our author gives an interesting account of a lay-brother of the Great Chartreuse, whom he calls Girard, "consul Niversi-"ensium," *i.e.*, comte du Nivernais.[1] A part at least of what he says of this Girard seems clearly to belong to the famous William, comte de Nevers (Nivernensis), who entered the Great Chartreuse in 1147, and died in 1148; but instead of this, he describes him as having lived for a long time after his admission.[2] Elsewhere, apparently speaking of the same person, he calls him Girard, "comes Nivernen-"sium," and seems to describe him as a brother of the Great Chartreuse in Hugh's early days there, *i.e.*, after 1160.[3] Probably our author has confounded the histories of two distinct persons whom he had heard talked of by Hugh, viz., William, comte de Nevers, and a Girard, comte du Nivernais, or with some similarly-sounding title; a very likely blunder to be made, even by a very accurate man, with a very accurate memory. A Girard, a lay-brother, and of gentle blood,[4] one powerful too in discourse with magnates and princes,[5]—as he amply showed in his fierce objurgation of Henry II.

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[1] *Infra*, p. 204, l. 18.

[2] "Multum temporis spatium:" during which his son had grown up from a child (parvulus) to a young man (adolescens), p. 206, l. 5, &c.

[3] *Infra*, p. 34, l. 6, &c.

[4] *Infra*, p. 74, l. 12.

[5] *Infra*, p. 72, l. 1.

for not supplying money fast enough for the building of Witham,[1]—was one of Hugh's contemporaries at Witham: but he would seem to be a different person from the above Girard.

Hoveden, after relating how, on Wednesday, Nov. 22, A.D. 1200, William of Scotland swore solemn fealty to John, on the hill without Lincoln castle, then says that early the next morning, Thursday, Nov. 23, he set out on his return to Scotland.[2] Hoveden is full and minute, and apparently very accurate in his account of these doings at Lincoln: he was plainly well informed about them, probably himself present: there seems very good reason to believe him correct. If so, then William of Scotland was not present when Hugh's body arrived at Lincoln from Ancaster, towards the evening, or afternoon certainly, of this same Thursday, Nov. 23. Our author, however, says he was;[3] and R. de Diceto, equally a contemporary writer with Hoveden, bears him out by saying that two kings were present.[4] It is worth remark that our author describes William as overcome with grief, and standing apart, while the other magnates, with the king of England, helped to bear Hugh's body.[5] It would seem as if he had not seen William at the time, but believing from the testimony of others that he was present, accounted thus for his non-appearance, when afterwards writing Hugh's life. It is not at all improbable that he was acquainted with Diceto's history; and that this was the origin of his blunder here, and also of his blunder in giving fifteen years instead of fourteen to Hugh's pontificate; for in this also he is borne out by Diceto.[6]

William of Scotland, and Hugh's funeral.

I do not venture to assert that our author has made

[1] *Infra*, p. 73, l. 15, &c.
[2] *Savile*, 461 b.
[3] *Infra*, p. 353, l. 22; and p. 370, l. 23.
[4] *Twysden*, 708.
[5] *Infra*, p. 370, l. 25, &c.
[6] *Supra*, p. xxv., note 4.

no other blunders, but these are the only ones at all worth mention, that I have happened to detect.

I have already mentioned my obligations to Mr. Parker for having discovered for me, in the Paris MS., the portion of this Life, which has enabled me to give it complete. I have also to express my thanks to the Rev. J. Stevenson, for most kindly, to his own inconvenience, procuring for me a transcript and collation from this Paris MS. when I was unable to go to Paris myself.

Explanation of the References in the Notes.

In the notes to the first six and a half chapters of Lib. I., pp. 1–24, MS. represents the Paris manuscript, from which this part is solely derived.

In the portion common to the Bodleian and Paris manuscripts, pp. 24–145, the former is represented by B, the latter by C.

In the remainder of the volume, pp. 145–378, taken from the Bodleian manuscript only, this is represented by MS.

Pez. is the abbreviation of this Life, printed at Ratisbon in 1733, in the tenth tome of *Pezii Bibliotheca Ascetica*. *Supra*, p. xi.

W. de Worde is the Life of St. Hugh in *W. de Worde's Nova Legenda Angliæ*, London, 1516. *Supra*, p. xiii.

Dorlandus is the account of St. Hugh in *Dorlandi Chronicon Cartusiense*, Cologne, 1608. *Supra*, p. xiv.

Surius is the Life of St. Hugh in Surius's Lives of the Saints. *Supra*, p. xv.

CORRIGENDA.

Page 129, l. 30, for *genetricem* read *genitricem.*
,, 208, l. 21, for *diei*[1] read *die,* and erase the note at foot of the page.
,, 274, l. 13, for *tredicim* read *tredecim.*
,, 282, l. 24, for *vera* read *vero.*
,, 317, l. 1, for *inquit* read " *inquit.*

*** I ought to have mentioned that, in the divisions of the chapters into sections, I have rigidly followed the Bodleian MS. ; even, as is the case in one or two instances, when a fresh section commences in the middle of a sentence.

MAGNA VITA S. HUGONIS EPISCOPI LINCOLNIENSIS.

VITA S. HUGONIS, LINCOLNIENSIS EPISCOPI.

PROLOGUS.

[Dominis, et amicis in Christo carissimis, R. Priori, et qui cum eo sunt Withamiensibus monachis, minimus frater Adam ——].[1] The author, brother Adam.

SILENTIUM mihi, patres dulcissimi,[2] et domini in Christo plurimum reverendi, si nihil aliud nisi quod puer essem imperaret, nec nimis indebite vel ad balbutiendum impelleretis, qui loqui nesciret, servulum vestræ sanctitatis, esset quoque ut mecum ignorantia mea quam suis viribus majora attentaret. Excusaret enim sic me, seu etiam commendaret, supplex obe- Jer. i. 6.

[1] This dedicatory address to the monks of Witham is not in the Paris MS. I add it, on the authority of John Molanus and Leland.

Molanus, in a note to his edition of *Usuardi Martyrologium* (*Lovanii*, 1573), p. 195, n. 4, says : "Magna "Legenda Hugonis, libris v. MS., "incipit : 'Dominis, et amicis in "'Christo carissimis. Q. Priori, et "'qui cum eo sunt Withamiensibus "'monachis, minimus frater A.' "Et infra : 'Quæ de beatissimo Hu-"'gone Lincolniensi præsule vidi, "'audivi, et certius cognovi, ad "'subsidium memoriæ aliqua secu-"'lis tradam.'"

Leland (*Itin.* viii. f. 48 b.), mentioning a MS. which he saw at Lincoln, and which his few notes from it prove to have been a copy of this Magna Vita, says : "Frater Adam "scripsit vitam S. Hugonis, episcopi "Lincolniensis, et librum dedit R. "Priori et monachis Withamensi-"bus."

The *Q. Priori* of Molanus is a mistake for *R. Priori*.

[2] *dulcissimi*] dilcissimi in MS. Perhaps the right reading would be *dilectissimi*.

dientia. Nunc autem et sensibus parvulum, et sermone imperitum, et, quod maxime mihi lugendum est, puritatis minus conscium, nec quibuscunque auditoribus, sed senioribus, in omnibus præmissis quibus ego egenus et pauper nimis sum prædivitibus, loqui jubetis. Jubetis, inquam, nec a jubendo flecti acquiescitis, quatinus non nudis loquendo verbis, perfunctorie transeuntibus, immo tenacibus scribendo literis, scilicet ex his quæ de viro beatissimo, Hugone Lincolniensi præsule, vidi, audivi, et certius cognovi, ad subsidium memoriæ aliqua schedulis tradam.

The author commanded to write, by the monks of Witham.

Instantiam beneplaciti, seu rationem arbitrii vestri, judicare non est meum. Est autem debiti, est et desiderii mei, super facultatem et præter æstimationem virium mearum, vobis per omnia obedientem me inveniri. Sit autem, sicut et esse debet, dignatio vestræ benignitatis, carbonem Ysaiæ purificando, sermonem scientiæ erudiendo, suppliciter a liberalissimo communique Domino impetrare orando, "Qui dat omnibus "affluenter et non improperat." Audivi quidem ad Jeremiam factum verbum dicendo, "Ad omnia quæ "mittam te ibis, et universa quæ mandavero tibi "loqueris." Ipsius et de vobis istam legi sententiam, "Qui vos audit, me audit; et qui vos spernit, me "spernit." Tantam plane in vobis non spernere, tantam potius audire præopto in vobis loquentis et habitantis majestatem; nec causari quo minus vos audiam necessarium judico, sanctitatis Jeremiæ me tam expertem, quam in utero et post uterum. Miserum, immo miserrimum peccatorem expedit, ei quo plus sanctitatis exsortem, eo amplius subjectionis illius æmulatorem inveniri. Vos autem, si placet, in scribendis per me quæ superna pietas dignabitur inspirare, non meam imperitiam sed vestram potius audiri cognoscentes jussionem et legi, hæc ipsa qualiacunque fuerint sic accipite, indistincte verbis vel sententiis sic elimata et castigata quibus visum fuerit communicanda

Isa. vi. 7. Jac. i. 5. Jer. i. 4. 7. Luc. x. 16. Jer. i. 5.

præbete, tanquam proprium vestrum sententientes esse quidquid in his plus minusve studio lectoris videbitur prodesse.

Nosse quoque lectorem, sicut et vos meminisse debet, quia non seriatim et integre vitam scribere viri hujus beati, fundatoris et institutoris vestri, communisque patroni suscepi nostri; cum muneri tanto imparem me et penitus insufficientem nullus ambigueret. Jure vero credendum, non modo ab aliquo uno suorum tot doctissimorum filiorum, immo et a pluribus, hoc jam sublimiter attentatum, feliciterque, prout homini possibile fuit, licet id certius non approbemus, esse consummatum. Quis enim, ut dignum erat, universa quæ de tanto viro salubriter innotescerent,[1] scribendo explicaret? Quis etiam, ut experta loquar, non dico scriberet aut referret, sed Hugoni dum in terris ageret adhærens, Hugonem videns et audiens, Hugonis occulta et manifesta quantum homini fas erat agnoscens, quæ in Hugone miranda fuerint et imitanda digne comprehenderet? Quis, ut paucis utar, vitæ illius et morum sinceritatem, seu suavitatem, seu sanctitatem, seu singularem in tot gratiæ spiritualibus charismatibus eminentiam quam talibus, mentis perspicacia complecti potuisset?

The author does not undertake to write a full life.

Et quidem, in carne illo adhuc agente, sed meritis cœlum obtinente, non modica nec pauca[2] de his quosdam me longe doctiores scripsisse agnovi. Ex quibus aliqua inspexi; quæ etiam pro excusatione mea vobis prætendebam, cum a mea imperitia hunc scribendi laborem impendi Hugoni ut dicebatis meo impensius exegistis. Quo quam maxime sermone de supplici vestro triumphastis; et, in morem Helisei, fluctivagos humilitatis meæ æstus, tanquam Jordanicos

Accounts of Hugh already written, in his lifetime.

[1] *innotescerent*] ignotescerent, MS.

[2] *nec pauca*] Originally written, in MS., *licet pauca*, but altered to *nec pauca*.

vortices, pedibus vestris pervios reddidistis, quando declivem verecundiæ meæ inscitiam Hugonis mei nomen tetigit, ut in eo Heliæ pallium aquas illas patefecit. (4 Reg. ii. 14.) Cessi protinus; et ex gestis beati viri, ac si de pulcherrimo ligno quodam Paradisi, vel paucula me poma [1] decerpturum promisi, si Dominus suppeditare dignaretur. Quæ tandem, isto qualicunque libello inserta, ut solent fructus pretiosi calatho viliori nonnunquam includi, vestræ quanta jam possum ex devotione transmitto sanctitati, dulciter si placet suscipienda, dulcius amplectenda, sed dulcissime delibanda. Ne vero aliter, pro mittentis aut continentis vitio aut vilitate, eveniat, missum et contentum facile ut spero obtinebit.

Bene valeat et vigeat in omni sanctitate et pietate, ac pro nobis jugiter intercedat, universitas sanctissimi cœtus vestri, domini mei et patres merito semper venerandi.

Explicit Prologus.

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[1] *poma*] pauma in MS.

INCIPIT TABULA PRIMI LIBRI.

I.—Qualiter Hugo, genitricis solatio destitutus, et regularium collegio clericorum una cum genitore sociatus, jugum Domini ab adolescentia portaverit: et propria ipsius relatio de institutione sua puerili.

II.—Quantum in discenda Dei voluntate fuerit solicitus; et in divinis officiis solers et providus.

III.—Commendatio morum patris ejus. Et de quodam negotiatore Hugonis narratio. Et quare idem paternæ senectuti, jussu Prioris sui, devote servierit.

IV.—Quod Levita ordinatus mox prædicationis studio inservierit.

V.—Qualiter cellam sancti Maximi jure Prioris administraverit.

VI.—Qualiter illud evangelium, Si peccaverit in te frater tuus, etc., erga parochianum suum super adulterio infamatum adimpleverit.

VII.—Ubi cum Priore suo Cartusiam inviserit, et visam dilexerit.

VIII.—Ubi[1] promissum suum, ad instantiam Prioris sui fidei interpositione firmatum, infregerit, et monachus Cartusiæ sit effectus. Et de hujusmodi transgressione fide[illegible]entia ejusdem.

IX.—Quod novam ingresso militiam hostis antiquus novos tentationis congressus intulerit; sed tuitio Salvatoris ei nunquam defuerit.

X.—Sententia domini Papæ de prærogativa ordinis Cartusiensis. Et de moribus seu virtutibus monachorum et conversorum, quos ibi Hugo invenit: vel

[1] *Ubi*] So the Paris MS.; *ut* in the heading of cap. 8 *infra*, in the Bodleian MS.

quanta inter eos rebus[1] spiritualibus aviditate profecerit.

XI.—Quod senior, cui in servitorem Hugo deputatus fuit, spiritu prophetico quod episcopus fieret prænuntiaverit.

XII.—Quod promotus ad presbyteratus gradum quantum crevit ordine, tantum profecit et devotione. Et de abstinentiæ rigore, quo ante episcopatum perdomuit carnem suam.

XIII.—Quod beato Petro, Taratensiensi archiepiscopo, familiare obsequium Hugo impenderit. Et de quibusdam aliis, quæ utrumque, archiepiscopum videlicet, et prædictum ejus ministrum contingunt.

XIV.—Quam industrie familiam gubernaverit. Vel quam solicite prædicationis officio insudaverit. Quamque in divinis, sive in rebus temporalibus, omnibus in commune a se consilium petentibus, jam procurator constitutus domus Cartusiensis, consultor extiterit efficax et devotus.

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[1] *eos rebus*] So the Paris MS.; *eos in rebus ipse* in the heading of cap. 10 *infra*, in the Bodleian MS.

INCIPIT LIBER PRIMUS DE VITA BEATI HUGONIS, LINCOLNIENSIS EPISCOPI.

Capitulum I.

[*Qualiter Hugo, genitricis solatio destitutus, et regularium collegio clericorum una cum genitore sociatus, jugum Domini ab adolescentia portaverit: et propria ipsius relatio de institutione sua puerili.*] [1]

Illustris sobolis clarissimi genitores ea ratione splendidius justiusque exornant insignium titulos liberorum, si a quibus ducitur linea generosæ propaginis, ab ipsis materia virtutis et incentivum ducatur probitatis. Eo quippe omisso, stemmata, ut ille ait, quid faciunt? Quid vero confert generosum quemlibet in hujus mundi lucem prodiisse, et in mundo degenerem vixisse? Cum satius sit natalibus quam moribus extitisse obscurum, et nasci quam fieri non præclarum. In uno, conditionis necessitas excusatur; in reliquo, perversitas conditionis reprobatur. Suos itaque genitores, simul et germanos, viri sanguine clari, sed clarissimi sanctitate, Hugonis antistitis præconia jure insignia collustrant; dum ab illis sanctæ institutionis prælibavit exordium, ab istis strenuæ actionis percepit adminiculum. Verum ista procedens sermo manifestius locis absolvet opportunis.

Hugh's illustrious descent.

[1] The headings are not prefixed to the respective chapters in the Paris MS. As they are so prefixed in the Bodleian MS., I therefore repeat them in brackets, from the *Tabula* supra, to the seven chapters taken from the Paris MS., in order that these may correspond with the remainder of the volume.

He loses his mother when yet a child. With his father, enters a house of regular canons; when about eight years old. Circa A.D. 1143.

Et genitricis quidem solatio, cum primæ necdum ætatis metas excessisset, orbatus est; collegioque regularium clericorum, una cum genitore, brevi postmodum sociatus. Erat ferme octennis, cum militiæ spiritualis [1] subiret tirocinia. Boni quippe parentis salubriter pro eo invigilante solertia, prius docetur militare Deo, quam addisceret vivere mundo. Nam et ipsa ejus tenerioris quoque rudimenta ætatis non otio, nihilominus [2] vero lasciviæ, cessere perdenda. Elementaria literarum non hoc sibi vindicaverant gignasia: ubi labores et dolores,[3] ex ipsarum amara prodeuntes radice, exultationem parturiebant ei, et multam requiem, quandoque satiando earum dulcissima fructus
Job. v. 7.
suavitate. Ita vero in Christi tirone, homo natus ad laborem laboribus mox natus exercetur, ut avis aptior ad volandum in eodem citius redderetur. Ita non
Lament. iii. 27.
modo ab adolescentia, immo et ab infantia, jugum
Sap. iv. 8.
Domini portare consuescens, celerius canos sensus atti-
Lament. iii. 28.
git, quo fieret idoneus solitarius sedere, et levare se
Subjected to strict discipline.
supra se. Sic demum infantile corpusculum flagella pædagogi attrectant, sic disciplinæ compedes motus in eo pueriles coercent, ut virtutibus vitia præteriret, et tota vita ejus præsens, a sui ortu [4] usque ad occasum, unum esset et juge martyrium.

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[1] *subiret*] So W. de Worde; suberit in MS.; subiit, Pez. and Dorlandus.

I place Hugh's admission into this priory circa A.D. 1143. The exact date of Hugh's birth cannot, perhaps, be certainly ascertained; A.D. 1135, however, is the probable year. See *infra*, p. 64, note (2).

His father was lord of Avalon (*infra*, iii. 14, fol. 38 b.; and v. 14, fol. 109), near Pontcharra, close to the Savoy frontier. The Priory of regular canons was called Villa Benedicta, or Villarbenoit (*infra*, v. 14, fol. 109 b). There is still a hamlet bearing this name near Pontcharra.

The metrical Life of St. Hugh says that his father's name was William, and his mother's Anna. William was also the name of his eldest brother, who succeeded as lord of Avalon (*infra*, iii. 14, fol. 38 b.). Other members of his family occur in the present Life. See Avalon in Index.

[2] *nihilominus*] nilominus in MS.

[3] *labores et dolores*] laborum et dolorum, MS.

[4] *ortu*] So Pez. and Dorlandus; ortus, MS.

Nam et ab illius ore veridico quæ sequuntur pluries accepimus. Etenim cum reverenda fuit gravitate affabilis, et cum sanctitate singulari accedentibus ad se, secumque viventibus, dulcissimus et communis, familiariter sæpius cum suis agens talia de seipso simpliciter referebat. "Revera," aiebat, "ego mundi hujus gaudia "nunquam attigi, jocos nunquam didici, nunquam "sitivi."[1] Consequenter, primæ institutionis suæ seu educationis in hunc modum ordinem retexebat. "Pater," inquit, "meus, cum pueriles annos ingressus elementa "jam prima literarum percepissem, patrimonium libe- "ris suis in funiculo distributionis partitus est. Por- "tionem vero, quæ inter fratres minimum me[2] con- "tingebat, regularium clericorum collegio contulit. "Nec diu moratus, omnia quæ mundi sunt funditus "abjiciens, Christi militiam subiturus, tiro in castris "cœlestibus, in mundanis jam emeritus, repente effici- "tur. Nec enim emeritorum immunitas sibi potuit "esse amori; quæ, etsi fatigatis militia indulget qui- "etem, sed defunctos a miseria non absolvit, etiam "post mortalis vitæ expletum laborem. Vitæ igitur "regularis, cujus jam olim gessit[3] mentem, suscepit "vestem; et, quod sibi concessum non fuisse[4] medul- "litus gemebat, in ipso mundi ingressu de mundo "egredi, quæ mundi sunt nescientem facile persuadens, "me pariter secum spirituali militiæ consortem "ascivit.[5]

His own account, when a bishop, of his early training.

Ps. lxxvii. 54.

"Est ecclesia in territorio Gratianopolitano, canonicæ "professionis clericos fovens, numero quoad[6] minus "septem. Spectat, cum suis quoque incolis, locus ipse "ad matricem et cathedralem [ecclesiam][7] Gratiano-

The priory, which Hugh entered, a dependency of the

[1] *sitivi*] So the MS.; scivi, Pez., W. de Worde, and Dorlandus. Pez. with the addition of *ludere* before *nunquam*.

[2] *me*] So Pez.; se in MS.

[3] *gessit*] So MS.; gesserat, Pez.

[4] *fuisse*] So Pez.; fuisset in MS.

[5] *ascivit*] So Pez.; accivit in MS.

[6] *numero quoad*] So MS.; numeroque ad, Pez.

[7] *ecclesiam*] This, not in MS., added from Pez.

cathedral church of Grenoble.
This near his father's castles and land.
A school there of noble youths: Their studies.

" politanam; quæ ipsa ejusdem professionis nobili pollet " examine. Hanc semper affectu coluit speciali genitor " meus, quæ et suis castellis ac terris situ confinis " erat; et ipse, ut filius devotus, majoris ecclesiæ " gratiam in filiæ ipsius reverentia[1] se complecti gau- " debat. Inter canonicos illius loci senior quidam, " religione celeberrimus, scientia quoque spectabilior " cæteris habebatur. Huic nobilium liberi certatim a " parentibus tradebantur, secularibus simul et eccle- " siasticis literis imbuendi, necnon et ethicis informandi " disciplinis. Hic mihi sacras literas inter ipsa rudi- " menta summopere ingerens, blandimentis quibus " posset et monitis teneros animos ad solidioris spiri- " tualisque amorem doctrinæ accendere nitebatur. A " ludendi vero jocandique vanitate varia mentis meæ " intentionem arte suspendens, honestis implicabat " cujuscunque rei exercitiis.[2] Coævis autem et sodali- " bus pueris frequenter ex more ludentibus, mihi talia " leniter instillabat paternæ dulcedinis[3] hortamenta: " 'Non te,' inquit, 'dulcissime[4] fili, stolida illiciat " 'vagaque levitas sociorum. Sine illos. Sorti tuæ " 'istorum studia minus conveniunt.' Addebatque: " 'Hugonete, Hugonete, ego te Christo nutrio: jocari " 'non est tuum.'"

Capitulum II.

[*Quantum in discenda Dei voluntate fuerit solicitus; et in divinis officiis solers et providus.*]

Hugh's progress in sacred knowledge and practice.

Hujus itaque viri saluberrima institutione, docente eum interius Spiritus Sancti unctione, proficiebat indies puer gratiosus, Deo carus et hominibus. Repletus,

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[1] *reverentia*] So Pez.; reverentiam, in MS.

[2] *exercitiis*] So Pez., W. de Worde, and Dorlandus; exerciis in MS.

[3] *dulcedinis*] So MS., W. de Worde, and Dorlandus; dilectionis, Pez.

[4] *dulcissime*] So MS., W. de Worde, and Dorlandus; dilectissime, Pez.

supra quam facile dici posset, spiritu sapientiæ et intellectus, gustans vero, magisque ac magis hauriens dulcedinem cœlestis doctrinæ, avidius inhiabat uberibus matris ecclesiæ. Erat ei ex toto voluntas in lege Ps. i. 2.
Domini, in qua meditabatur die ac nocte. Curabat solicitius[1] in omni humilitate et puritate, utriusque cathizetæ, hominis videlicet rigantis exterius, et Dei 1 Cor. iii. 6.
interius incrementum dantis, monitis et nutibus docilem se et submissum exhibere. Currebat, ut alter Samuel, ad quod eum invitabat suus illo quondam caligante meliorque et humilior Hely; et, cum eodem, 1 Reg. iii. 2, &c.
vocanti in aure cordis eum Domino aiebat, "Loquere, "Domine, quia audit servus tuus." Certabat in ejus animo cum studio sciendi desiderium adimplendi voluntatem Domini. Noverat quidem, sicut majus esse hanc facere quam scire, ita prius esse hanc scire quam facere: sciebat id, quod inferius horum est utilitate, primum esse proficiendi ordine, et temporis ratione. Nitebatur omnem Domini sui voluntatem plenius nosse, ne forte ignorantem Dominus ignoraret. Cavebat 1 Cor. xiv. 38.
solicitius ne vel per errorem omittendo agenda, vel admittendo cavenda, ad inimicitias Domini quandoque erumperet; et inter fideles servos, quos pius Dominus Joh. xv. 15.
amicos suos appellat, censeri non posset, cujus animus eo minus custodiret quo periculosius ignoraret. Ad utrumque igitur velox, ad utrumque solers, et ignorare quæ Dei sunt ut erroris seminarium et delinquendi fomitem devitabat, et agnita non implere, quod multa- Luc. xii. 47.
rum plagarum sciret lucrosum, ut extremam perniciem fugiebat. Verissime illud beati Job ei congruere fidenter dixerim, quia "semper ut tumentes super se fluctus Job. xxxi. 23.
"timuit Dominum," id quod sequitur altius pensans: "Sciens," inquit, "quod non parceres delinquenti." Job. ix. 28.

Jam vero pubertatis tempore adolescentiam mediis in eo annis dirimente, quantum discretionis, quantum

[1] *solicitius*] sollicius in MS.

virtutis et gratiæ, fons ei infuderit quem sitiebat vitæ, nullus de facili posset stylus evolvere. Plantatus siquidem ab ipsis, ut ita dicam, ortus sui primordiis, tan-
Ps. i. 3. quam generosus quidam ligni vitæ surculus,[1] secus
4 Reg. xix. 30. salutarium decursus aquarum, miserat profunde humilitatis radices deorsum, ut faceret fructum sursum, quod etiam in tempore suo cunctis daret habitantibus secum. Sic plane adolescens pius mulcebat primo cunctos sibi multiplicibus gratiarum quibus exuberabat donis, quæ procedente post tempore longe lateque diffudit. Scintillans namque Spiritus Sancti in pectore ejus igniculus, viciniores quosque suis primo accendit flammis; qui in vastum subinde incendium convalescens, splendoris sui et caloris beneficia in remotiores circumquaque gratius dilatavit. Videre erat dona gratiæ et dotes naturæ quemdam in ejus prærogativa sibi assumpsisse conflictum, ut vix discerneres quænam earum partes in eo ageret potiores. Sed vincebat naturam gratia; dum bona indoles accipiebat gratiam pro gratia, superantem, præventricem, subsecutivam. Vigebat ingenii acumine magno, quo velocius quæcunque vellet addisceret. Memoriæ vastissimis gaudebat apothecis, ubi quæ didicisset nulla oblivione perdenda reponeret.[2] Hæc tamen naturalia nullius fuissent momenti, nisi gratiæ appositio et præclara quæ discerentur suggereret, et cumulatius quæ suggessisset propaganda[3] augeret. Fervebant in pectore ejus meditationum examina beatarum; fragrabant cœlestium odoramenta gaudiorum; assurgebat ardor desiderii rorantis a supernis mellitæ dulcedinis. Et inter hujusmodi epulas felix anima cantabat sibi:
Job. xxvi. 14. "Si vix stillam tenuissimam sermonum ejus accepi-
"mus,[4] quis poterit tonitruum magnitudinis ejus
"sustinere?"[4]

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[1] *surculus*] So Dorlandus; sarculus in MS.

[2] *reponeret*] So MS.; recondcret, Pez.

[3] *propaganda*] So MS.; propagando, Pez.

[4] The Vulgate, instead of *accepimus*, has *audierimus*; and instead of *sustinere*, *intueri*.

Cœpit interea divinis adeo sedulus esse[1] officiis, ita quoque solicitus fratrum inservire obsequiis, ut utrobique nihil minus quam se totum impenderet. Nihil unquam oblivio, vel[2] quævis poterat occupatio sedulitati ejus furari, quin Deo quæ Dei erant, et quæ proximorum proximis, inprætermisse et inoffense, prout sibi competebat, pro tempore et loco reddere meminisset. Nec tantum[3] deputata explere satagebat officia; sed omnia tanquam specialiter a se credebat exigi, quæ, teste conscientia, pro cujusque utilitate aut refrigerio a se possent exhiberi.

His diligent attention to the divine offices; and in services to the brethren.

Denique cum talia de eo, coram eo jam episcopo, qui eum tunc temporis noverant fratres aliquoties, me quoque præsente, referrent, aiebat: "Utique, postquam "Cartusiam adii, nescio si vel semel mihi aliquando "surrepsit morantia, in officio aliquo quod implere "deberem." Dicitur autem vulgo "morantia" inter monachos, cum legendi, cantandi, aut serviendi sibi munus[4] assignatum omittit quis, unde moram patitur functio regularis. Dicebat vero non jactanter, sed constanter, ista de se. Cum enim in dedicationibus ecclesiarum, in celebrationibus ordinum, vel quandocunque in diurnis nocturnisve officiis, per incuriam ministrorum, cantorum, seu lectorum, aliqua tardatio emergebat, talem suorum cupiens castigare negligentiam, hoc[5] eis de seipso habendæ in divinis officiis exemplum innuebat[6] diligentiæ.

The author.

Hugh rebuked negligence by adducing his own example.

In eo autem hæc perseveravit usque in finem diligentia, cunctis agnoscentibus,[7] miranda facilius quam imitanda. Nunquam præsens tumultuantis frequentiæ importunitas, nunquam transactæ vel præsentis cujus-

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[1] *esse*] So MS.; adesse, Pez.

[2] *vel*] So MS.; nihil, Pez.

[3] *tantum*] So Pez.; tamen in MS. Pez. also has *sibi* after *deputata*.

[4] *munus*] So Pez.; minus in MS.

[5] *hoc*] So MS.; hæc, Pez.

[6] *innuebat*] So MS.; intimabat, Pez.

[7] *agnoscentibus*] So MS. and Dorlandus; cognoscentibus, Pez.

dam disceptationis implicitas, aut alius qualiscunque[1] casus ei undecunque emergens potuit surripere, quin corde semper et labiis paratum et promptum haberet, quidquid tempore et hora, tam in altaris quam in alterius officio ministerii, esset prosequendum.

Capitulum III.

[*Commendatio morum patris ejus. Et de quodam negotiatore Hugonis narratio. Et quare idem paternæ senectuti, jussu Prioris sui, devote servierit.*]

Hugh now grown up; his father old and infirm.

Ut autem cœptæ narrationis ordinem seriatim prosequamur, Hugone jam adulto, pater ejus senectutis extremæ crebris cœpit urgeri incommodis. Tantam[2] vero idem in utraque, prius scilicet in mundana, ac deinceps in spirituali obtinuerat militia virtutis palmam, ut nihil suis gratius haberetur commilitonibus, quam ei in omnibus gratum deferre contubernium.

Character of his father.

Fuerat vero[3] modestiæ singularis, moribus suavis et honestus, comitate strenuus, benignitate acceptissimus.

De quo, licet in rem quam intendimus videamur in digressionis præjudicium aliquatenus venire, quiddam relatu mirum, quod ipsum sæpius referre non pigebat Hugonem jam episcopum, jam levia nec audientem libenter nec proferentem, non absurdum sit inserere lectori.

A merchant a tenant of Hugh's father.

Manebat in quodam patris ipsius fundo negotiator quidam, quem et ipse tunc puer bene noverat, qui merces, a peregrinis delatas regionibus, vicinis venundare consueverat. De remotis partibus suos post interposita morarum spatia repetens lares, dominum suum adire solebat; munusculis, ut erat facetus et liberalis,

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[1] *qualiscunque*] So MS.; taliscunque, Pez.

[2] *Tantam*] So Pez.; tandem in MS.

[3] *vero*] So MS.; enim, Pez.

ipsum plerumque honorans exoticis; et pro suorum cautela, quos in sui absentia clementer fovebat, debitas ei impendens gratiarum actiones.

Murdered by his adulterous wife.

Contigit vero, instigante humani generis inimico, ut aliquando mercatorem, post moras regressum ad propria, conjux ipsius, sociato sibi adulteri,[1] cum quo cujusdam mœchari consueverat nefando auxilio, crudeliter jugulatum in agello vicino glebis novalium defossum obrueret. Innotescit[2] interea domino redisse virum. Elapsisque diebus aliquot, cum se more solito ejus minime præsentaret conspectui, mirabatur super hoc dominus, et domestici ejus similiter mirabantur. Vicini quoque et convicanei illius mirum ducebant, quod post primum reditus sui diem inter eos non comparuisset. Volens igitur dominus quidnam accidisset ei plenius nosse, militibus eum concomitantibus, venit per semetipsum ad domum viri. Cui occurrens infida mulier, blande salutans eum, cœpit de viri sui adeo repentino discessu conqueri, qui jam diu dominum carissimum et sibi in multis beneficum non vidisset. "Nobiscum," inquit, "vix una cum post longas absentiæ suæ moras "nocte quievisset, mane facto recessit, nec certum "nobis est quando domum revertatur."

The murder revealed by a dog.

Interea vero canis domesticus,[3] plausibus ululatibus mixtis, mirisque gestibus domino qui advenerat vel alludens vel conquerens, tam ipsum quam omnes qui aderant in admirationem agebat. Recedentem demum non deserit canis dominum; sed ipsum comitatus, ipsi obambulans nunc quasi amplexurus erigitur in eum, nunc solo prostratus, terramque unguibus scalpens, questibus et ululatibus vacat. Milites, qui hæc vide-

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[1] *adulteri*] So the MS. The collocation of the words seems to demand the ablative, *adultero*. *Adulteri* may be intended for an ablative; or perhaps the words are misplaced, and the right reading is, "adulteri "cujusdam, cum quo mœchari consueverat, nefando auxilio."

[2] *Innotescit*] Ignotescit in MS.; so *supra*, p. 3.

[3] *domesticus*] domesticis in MS.

bant, stupentes quandoque subsistebant. At tunc molossus, dum illos expectare cerneret, cursum tendebat versus aggerem quo tegebatur cadaver occisi. Cumque canem jam putarent abscedentem, nec ulterius rediturum subsequi dominum postposuisse, ad propria ut cœperat tendentem cursu ille insequitur velocissimo; statimque, ut prius, gestu voceque lamentabili ipsum quasi interpellans, non ante destitit quam eum, quibus potuit nutibus motum, ad locum obruti funeris prævius ipse perduxit. Veniensque ad sulcum, qui scrobem sepulti cadaveris callide celabat, ut qui aratro [1] tantum crederetur inversus, eruderare dentibus et unguibus congestos cespites instantius festinabat. Apponunt tandem et viri astantes manus, fodiunt, demumque cadaver inventum extrahunt, inspiciunt, agnoscunt: mœchumque super maleficio discutientes, rei citius seriem addiscunt.

Hæc nos de his scripsisse, lectori non sit onerosum, quæ tanto pontifici, multis et magnis plerumque viris præsentibus, referre non videbatur superfluum.

Hugh has the care of his aged father entrusted to him.

Igitur Hugoni, qui fratribus universis viribus totis devotione deserviebat filiali, prioris sui mandato injungitur speciali, quatinus suo præcipue et peculiarius, in quibus opus haberet, serviret genitori. "Nihil," ait, "mihi aut cæteris fratribus præstabis gratius, quam si "viro adeo spectabili nihil [2] votivi denegaveris obsequii. "Te vero inter fratres nullus devotior, seu humilitate "pronior, seu officiositate nemo te promptior invenitur, "cui a nobis adeo grati cura negotii demandetur." Excipit libens, libentiusque exequitur adolescens pius, patris jussu [3] spiritualis, erga necessitates carnalis immo et spiritualis [4] quoque parentis curam; per quem

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[1] *aratro*] antro in MS. I venture to make the correction, though without any authority.

[2] *nihil*] So Pez.; non in MS.

[3] *jussu*] So MS.; jussa, Pez., without *curam* following.

[4] *carnalis immo et spiritualis*] So Pez.; the MS. has *carnalem* and *spiritualem*.

se potius gaudebat se fuisse Deo genitum et oblatum, quam mundo antea procreatum.

Videres jam eum, qui in singulorum obsequiis fratrum gratiam sibi uberiorem conciliaverat universorum, in eo quam maxime universis placere, quod in paternis[1] necessitatibus studia vinceret singulorum. Quod namque viro strenuissimo exhiberi universi et singuli præoptarent, solus ille pro cunctis implebat. Hunc igitur, ut ipse sæpius gratulando referebat, de cætero quamdiu supervixit, ducebat, portabat, vestibus et calceamentis tegebat, nudabat, lavabat, extergebat, lectum consternebat,[2] cibos languenti parabat, paratis debilem ipse cibabat. Hæc et his similia dulcius ei sapiebant, cum ea faciebat, quam saperent mella comedenti, aut quælibet pigmenta vehementer sitienti. Accipiebat[3] millies ad singula hæc benedictiones patris ab ore, et has corde avido sitienter hauriebat. Sciebat namque quod "Benedictiones patrum confirmant domos "filiorum." Nimirum "Benedictiones omnium gentium "daturus illi Dominus," "præveniebat eum in bene- "dictionibus dulcedinis," dulcem, amabilem, et benedicibilem illum exhibendo universis.

Ecclus. iii. 11.
Ecclus. xliv. 25.
Ps. xx. 4.

Capitulum IV.

[*Quod Levita ordinatus mox prædicationis studio inservierit.*]

Annum vero ætatis jam ingressus nonum decimum, petente omni cœtu fratrum, per venerabilem Gratianopolitanum antistitem gradum invitus[4] ascendit Leviticum. Erat jam illi sensus pro canis, et vita immaculata

Circa A.D. 1153.
Hugh, in his 19th year, or-
Sap. iv. 8, 9.

[1] *paternis*] So Pez.; primis in MS.

[2] *consternebat*] So MS.; ei sternebat, Pez. and W. de Worde.

[3] *Accipiebat*] So Pez.; accipiens in MS.

[4] *invitus*] So MS.; coactus et invitus, Pez.

dained deacon, by the bishop of Grenoble.

pro ætate senectutis. Unde non immerito muneri et honori tanto cunctorum hunc sententia et idoneum censebat et dignum. Indutus vero sanctitatis amictum, tunicam polymitam, et stola jocunditatis redimitus, candidus ipse et rubicundus facie quidem et veste, sed nihilo eminentius spiritu et mente, "lotis inter innocentes manibus, circuibat altare Dei" cum summa reverentia et devotione; pronuntiabat evangelium angelica voce; divinis observiens ministeriis[1] cum metu et ferventissima mentis compunctione.

Ps. xxv. 6.

His earnest preaching.

Cœpit mox etiam sanctæ prædicationis studio plebem informare, ad amorem cœlestis patriæ torpentium corda instantius excitare. Peccantes publice coram omnibus arguebat: prorsus quibus poterat scientiam salutis, quam uberius fuerat assecutus, in commune dabat. Venter ejus multo[2] geminæ dilectionis, cum spiritu scientiæ et pietatis, ad summum usque repletus, "eructabat ex hoc in illud." "Coarctabat eum "spiritus uteri ejus:" "comedebat eum zelus domus Domini," videntem messem multam, sed operarios nullos aut paucissimos. Dum cum verecundia quidem et tremore "fluenta putei sui," jubente prælato, petente populo, "in plateis dividens," sentiebat ipse dum divideret, sentiebat et populus dum biberet aquam cisternæ suæ, quam præ timore quasi gelidam cœpisset propinare, accedente inter ministrandum fiducia, fervoris vinei effectu calescere tamque ministrum, quam bibentes salubriter debriare. Complebatur in fideli pigmentorum spiritualium pincerna quod ait Scriptura: "Qui inebriat, et ipse inebriabatur." Taliter quoque potati in voce psalmi undique acclamabant ei, "Calix "tuus inebrians quam præclarus est." Benedicebant vero verum Joseph, qui in ore sacci fratris sui minoris posuerat scyphum suum.

Ps. cxliii. 13. Job. xxxii. 18. Ps. lxviii. 10. Prov. v. 15, 16.

Prov. xi. 25. Ps. xxii. 5.

Gen. xliv. 2.

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[1] *ministeriis*] So MS.; mysteriis, Dorlandus.

[2] *multo*] So MS.; perhaps an error for *mulso* or *musto*.

CAPITULUM V.

[Qualiter cellam Sancti Maximi jure prioris administraverit.]

Gaudebant universi in verbis gratiæ, quæ procedebant de ore ejus; sed præ cæteris prior suus, vir religiosus et pius, qui hunc[1] educaverat, qui etiam ut animam suam ipsum diligebat. Hic corde lætissimo alumnum suum cum sublimitate vitæ sublimari videns verbo gratiæ, contendit etiam ipse ad altiora eum attollere. Luc. iv. 22.

Hugh appointed to the government of the cell of St. Maximus.

Vicinam igitur cellulam, quam vocant Sanctum Maximum, eo quod ejus basilica sancto est proxima[2] Maximo,[3] regentium nobili patrono, consecrata, ei committit regendam. Quam ille, rebus quidem necessariis pene vacuam, quia recusare obedientiam obedientiæ addictum legibus fas non erat, suscepit, bonisque in brevi ubertim implevit. Loci sane illius possessiunculæ vix unico ad honestam videbantur habitatori sustentationem, cum familia parva, sufficere. Verum Hugo, sciens "melius "esse duos simul quam unum," noluit esse solus; Eccles. iv. 9.

[1] *hunc*] So MS.; eum, Pez.

[2] *proxima*] Not in Pez.

[3] *Maximo*] So MS. and Pez.; ecclesia sancti Maximini, Dorlandus. A hamlet near Pontcharra still bears the name of St. Maximin.

The Report of the Papal Commissioners, previous to Hugh's canonization in 1220 (*MS. Harleian* 526 of *British Museum*), represents him as appointed to this cell when he was but 16 years old: "Cum "sexdecim esset annorum." This is certainly a mistake; for he was already a deacon before the appointment, and he was ordained deacon as our author has said in the last chapter, in his 19th year. Wendover's account of St. Hugh, under A.D. 1200, is derived from this Report of the Papal Commissioners; and he says (vol. iii. p. 156), "Post circulum sexdecim "annorum," evidently reckoning the 16 years from the time of Hugh's admission into the convent. This, probably, was the truth of the case; and the "cum sexdecim esset anno-"rum" of *Harleian* 526 is either a corrupt reading, or must mean, when he was of 16 years' standing in the convent. According to this, his appointment to St. Maximin took place circa 1159, when he was 24 years old.

Eccles. iv. 10 ne sibi quandoque dici potuisset: "Væ soli, quia si ceciderit, non habet sublevantem." Sciens quoque, juxta viri doctissimi sententiam, sicut junioris jocundiorem, ita cohabitationem senis[1] tutiorem, presbyterum concanonicum, annis et moribus gravem in socium accepit. Agelli curam et vinearum rusticis timoratis commendans, ipse vero lectioni et orationi vacabat.
Ps. liv. 23. 1 Cor. vii. 32. Jactans quoque in Domino cogitatum, et "solicitus "quæ Dei sunt, quomodo placeret Deo," nihil de crastino, neque de hodierno multum solicitus, psallebat cum
Ps. xxx. 4. fiducia, "Propter nomen tuum, Domine, dux mihi eris "et enutries me." Unde et Dominus sui, suorumque qui secum erant, propter ejus fidem benigne solicitus, omnem gratiam abundare faciebat in eis: ipsi quoque abundantes, exemplo junioris, in omne opus bonum, sobrie, pie, et juste vivebant, egenis alimoniam subministrantes, divitibus honorificentiam exhibentes. Sicque factum est ut in brevi, locus rerum, incolæ morum stipendiis ditati, celebrem opinionis bonæ circumquaque [famam][2] obtinerent; sacræ vero exhortationis studio, non solum ecclesiolæ suæ parochianos, verum etiam confluentes undique turbas ad audiendum verbum Dei instantius edoceret,[3] monens unumquemque, pro status sui conditione, irreprehensibilem se catholicæ traditionis, et piæ per omnia conversationis sectatorem exhibere.

Capitulum VI.

[*Qualiter illud evangelium, Si peccaverit in te frater tuus, etc., erga parochianum suum super adulterio infamatum adimpleverit.*]

Hugh's treatment of an adul- Erat autem,[4] inter creditas curæ suæ oviculas, ovis quædam morbida et erratica, lupinis morsibus ultro se

[1] *senis*] So MS.; senioris, Pez.

[2] *famam*] This word, not in MS., is added from Pez.

[2] *edoceret*] So MS.; edocebat, Pez.

[4] *autem*] So Pez.; enim in MS.

ingerens. Crimine quidem [1] adulterii quidam ex parochianis suis pertinacius laborabat. Verum quid curæ, quid solicitudinis, quid instantiæ huic impenderit Pastoris boni sequipeda bonus, ejusdem potius verbis absolvere dignum duximus. Nam vice quadam, plurimis consedentibus viris literatis, contigit, ipso præsente [et] [2] cum eis familiariter pleraque conferente, a quibusdam canonici [3] necnon et civilis juris peritis, quæstionem illam de evangelio proponi, ubi Dominus Petro dicit, "Si peccaverit in te frater tuus, corripe illum inter te "et ipsum solum." De his vero quæ sequuntur, scilicet de adhibendis secum duobus vel tribus testibus, seu de forma dicendi ecclesiæ peccatum fratris, aliis sic, aliis vero sic diffinientibus, sed in eandem assertionem minime accedentibus, episcopus demum quid sibi videbatur protulit, suamque sententiam exempli hujus prosecutione astruxit.

terous parishioner.

Matt. xviii. 15.

"Dum," inquit, "adolescentulus quoddam mihi creditæ [4] parochiæ regimen ipse quidem diaconus administrarem, simplici quodam sacerdote quod sui "erat officii in sacramentorum seu officiorum ecclesiasticorum celebrationibus vel collationibus exsequente, notam, immo quod est deterius etiam noxam "adulterii, quemdam ex parochianis meis contigit incurrere.[5] Compertam ego famam mali ægre satis tuli; "rem diligentissime inquisivi; inventam et agnitam, "cooperante Domini nostri gratia, hoc progressu temporis [6] emendavi. Conveni virum inter me et ipsum "solum: dixi quæ pro negotio et loco dicenda putavi. "Ille e contra reatum suum pertinaciter inficiari, "irasci, et quatinus ausum menti [7] suggerebat cæca

His own history of the matter.

[1] *quidem*] So MS.; siquidem, Pez.

[2] *et*] This, not in MS., added from Pez., who has, also, *cum eisdem*, instead of *cum eis* of the MS.

[3] *canonici*] So Pez.; canonicis, MS.

[4] *quoddam mihi creditæ*] So MS.; quondam mihi traditæ, Pez.

[5] *incurrere*] So MS.; incurrisse, Pez.

[6] *temporis*] This not in Pez.

[7] *menti*] So MS.; mentis, Pez.

"obduratio, etiam comminari mihi et [1] conviciari. "Abscedens demum tam me tristem reliquit, quam "se incorrigibilem ad tempus ostendit. Præcepti vero "hujus evangelici memor, duobus primum, ac post [2] "tribus testibus, qui rem æque noverant, mecum ad- "hibitis, hominem corripui, correctionem [3] suasi, veniam "correcto,[4] mediante satisfactione, repromisi. Distulit "ipse correctionem [3] polliceri; nec [5] criminis vero, nec "suspicionis materiam sustinuit aboleri. Tum [6] ejus "reatum, jam omnibus manifestum, media in ecclesia "quadam die solenni palam argui; immanitatem fla- "gitii cunctis audientibus denotavi, tradendum eum
1 Cor. v. 5. "Satanæ et in interitum carnis, si non ocius resipis- "catur, terribiliter denuntiavi. His ille et territus "vehementer, et confusus, in medium prosiliit; pec- "cato suo non sine gemitu et imbre lacrymarum re- "nuntians, pœnitentiam egit, veniam correctus [7] et "reconciliatus accepit."

Hæc vir sanctus de his; quæ præsenti historiæ id- circo inserenda putavimus, quatinus ex his manifestius pateat lectori, quid solicitudinis et zeli, quid discretio- nis et studii, circa salutem animarum, vir Dei plenius [8] ab ineunte habuerit ætate et exhibuerit; ut nec [9] im-
Matt. xxv. 21; Luc. xix. 17. merito super Domini sui multa bona, in modico reper- tus fidelissimus, tempore demum opportuno videatur constitutus.

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[1] *mihi et*] So MS.; mihi cœpit et, Pez.

[2] *post*] So MS.; postea, Pez.

[3] *correctionem*] So Pez.; correp- tionem, MS.

[4] *correcto*] So Pez.; correpto, MS.

[5] *nec*] This not in Pez.

[6] *Tum*] So MS.; Tandem, Pez.

[7] *correctus*] So Pez.; correptus, MS., and Dorlandus.

[8] *Dei plenius*] So MS.; Deo plenus, Pez.

[9] *nec*] So MS.; non, Pez.

Capitulum VII.

[*Ubi cum priore suo Cartusiam inviserit, et visam dilexerit.*]

Verum, ut dicit Scriptura, "Cum consummaverit "homo, tunc incipiet." Jam Hugonem pro modo suæ professionis, ac supra modum suæ ætatis, perfecte consummatum in virtutum apice omnibus conclamantibus, ipse nec initium quidem perfectionis vel dignæ conversationis se attigisse putabat. Comperta vero sancta et sublimi opinione Carthusiensium monachorum, cum inexplebili cordis desiderio eorum anhelabat informari exemplo. At primo quidem, dissimulata hujus desiderii vehementia, obtinere studuit ut simul cum priore suo jam superius memorato, illorum mereretur aspectu et affatu potiri. Quo facto, tantus mox in ejus pectore spiritualis illius amor conversationis succensus est, ut nullatenus incendii ejus flammam intra cohibere posset. Experiebatur[1] enim, jam feliciter ardens, infeliciter ardentis verum eloquium condicentis,[2]

Ecclus. xviii. 6.

Hugh's desire to become a Carthusian monk.

Visits the Great Chartreuse.

"Quanto plus tegitur, tanto magis æstuat ignis."[3]

Intuebatur vero, et intuens[4] mirabatur locum, ipso situ nubes pene supergressum et cœlo contiguum, ab omni penitus terrenorum inquietudine semotum. Considerabat tantam ibi opportunitatem vacandi soli Deo; cui negotio hic videbatur adminiculari prædives[5] librorum abundantia, legendi facultas copiosa, orandi quies inconcussa. Et quidem, quoad loci dispositionem, hæc ita se habere dignoscuntur. At in loci habitatoribus

Its site.

Its quietude, &c.

Its library.

Its inhabitants.

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[1] *Experiebatur*] So Pez.; Experitur, MS.

[2] *condicentis*] So MS.; dicentis, Pez.

[3] *Quanto, &c.*] In Pez. this line is: "Ubi magis tegitur, tectus magis "æstuat ignis."

[4] *intuens*] So MS.; intuendo. Pez.

[5] *hic videbatur adminiculari prædives*] So MS.; hoc præcipue videbatur adminiculari, prædives scilicet, Pez.

attendebat carnis mortificationem, mentis serenitatem, spiritus libertatem, hilaritatem frontis, puritatem sermonis. Instituta eorum solitudinem, non singularitatem, commendabant; segregabant mansiones, sed mentes sociabant. Unusquisque habitabat secum, nec habebat aut agebat aliquid[1] suum. Omnes seorsum, et communiter quisque degebat. Seorsum manebat unusquisque, ne impedimentum experiretur ab aliquo;[2] communiter degebat ne fraterno privaretur solatio. Hæc et hujusmodi[3] notata ibidem, ac præcipue obediens et secura[4] munitio, quæ multos sæpe solitarios destituit, et extremæ perniciei exponit, Hugoni placebant, Hugonem rapiebant;[5] ipsumque, tanquam extra se repente effectum,[6] sibi funditus vindicabant.

Its rules.

Fol. 1. Bodleian.

Erat in illo cœtu sanctorum senior quidam magni quondam in seculo nominis, tunc quoque in sancto proposito celeberrimæ opinionis. Huic Hugo secretius pectoris sui æstus aperiens, nec tam consilium an faceret, quam quonam pacto quam citius quod optabat perficeret, cum gemitu et fletu ab eo inquirens, longe aliud quam sperabat responsum accepit. Intuens namque vir prudens adolescentem, ut aspectus renuntiabat, qualitate delicatum, et ætate tenellum; sciens etiam ipsum natalibus clarum; nec moribus ejus credebat posse rigorem illius ordinis congruere, nec viribus convenire. Hunc igitur sic terrifica responsione quasi a tali præsumptione compescens, aut constantiam potius animi ejus[7] explorare nitens, inquit: "Istud, O filiole, quo-

Hugh proposes to become a Carthusian monk.

Is sternly rebuffed by one of the seniors of the order.

[1] *aliquid*] So Pez. and Dorlandus; ad, MS.

[2] *aliquo*] So MS.; alio, Pez.; altero, Dorlandus.

[3] *hujusmodi*] hujus in MS.; his similia, Pez.

[4] *ac præcipue obediens et secura*] So MS.; ac etiam obedientiæ secura, Pez.

[The Bodleian MS. now begins, in the middle of the word *munitio*. Henceforth, so far as the two MSS. run together, B. will denote the Bodleian MS., C. the Paris MS.]

[5] *Hugonem rapiebant*] In B. and Pez.; not in C.

[6] *effectum*] So B. and Pez.; efficiebant, C.

[7] *animi ejus*] In B. and Pez.; not in C.

"modo cogitare[1] præsumis? Homines, quos rupes in-"
"colere cernis præsentes, saxis omnibus duriores sunt;"
"nec sui sciunt, nec aliorum secum habitantium mise-"
"reri. Locus iste horridus ipso visu est,[2] ordo usu"
"gravissimus: ipsius cilicii asperior amictus cutem et"
"carnes[3] desuper ossibus vivo tibi abraderet: disci-"
"plinæ rigor teneritudinem istam, quam in te intueor,"
"penitus exossaret."

Hic vero Christi tiro, et Martini beatissimi familiaris cultor et devotus imitator, illato terrore constantior, Laurentii secum invictissimi eloquium tacito versabat in pectore; qui, prolato ante se omni[4] tormentorum genere, terrere eum cupientibus ait: "Has ego epulas "semper optavi." Ut enim caminus injectis exilit aquis, et flammarum in sublime comas extollit, sic sanctorum ignescens desiderium, cum obviant adversa, fortius convalescit. St. Martin. St. Laurence.

Capitulum VIII.

Ut promissum suum, ad instantiam prioris sui fidei interpositione firmatum, infregerit; et monachus Cartusiensis effectus est.[5] Et de hujusmodi transgressione fidei sententia ejusdem.

Senem itaque memoratum, tanquam votis suis crudelius adversantem declinans, aliis quibusdam e fratribus 1 b. hos cordis sui æstus confestim pandit. Nec morantur illi cum ingenti favore, et instanti exhortatione persistendi in salubri[6] proposito, suum ei et assensum im- Is warmly encouraged in his purpose

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[1] *cogitare*] So B.; vel cogitare, C. and Pez.

[2] *ipso visu est*] So B. and Pez.; ipso aspectu visus est, C.

[3] *carnes*] So B. and Pez.; carnem, C.

[4] *omni*] So B. and Pez.; diverso, C.

[5] *effectus est*] So B.; sit effectus, C. (*supra*, p. 5.)

[6] *salubri*] So B. and Pez.; stabili, C.

by other members of the order.

pertiri, et auxilium polliceri. Tum[1] Hugo, gaudio gestiens infinito, hæc priori suo celanda summopere deprecatur. Evangelicæ nimirum institutionis sedulus æmulator inventum meminit thesaurum abscondi oportere, donec, omissis potius omnibus quæ habuisset quam venditis, emere illum mereretur et securius possidere. Verumtamen, licet dissimulatione multa quod moliebatur tegere niteretur, effugere tamen suspicionem solertis nequivit pastoris, nimio eum amore zelantis. Unde, ad propria eis sub festinatione regressis, sic lacrymis ora suffusus senior illum affatur.

Matt. xiii. 44.

The earnest endeavours of his prior to dissuade him from his purpose.

"O," inquit, "fili carissime, scio, utique scio, quia in "grande malum meum, et irreparabile ecclesiæ meæ "damnum, te Cartusiam adduxi. Te sibi[2] Cartusia "totum rapuit, te[3] possidet. Nos interim te corporetenus vix tenemus: sed anima tua nobiscum non est. "Sed nec istud, vereor, diu erit: nam spiritum ab "ineunte secutus ætate, carnem nullius ducens, illius "procul dubio impetu, non istius ductus, nobis in brevi "es abducendus. Proh dolor! Lumen oculorum meo"rum sic subito extinguitur; baculus senectutis meæ, "cum eo jam solito plus indigeam, nutabundo præri"pitur. Sed nunquid dulcedo mellis mei sic derepente[4] "vertetur in absinthium; et gloria mea, qua de filio "sapiente tantum gloriabatur pater, ita redigetur in "nihilum? Miserere, fili, miserere potius patris tui, "nec tantæ strenuitatis tuæ solatiis canos meos jam "busto proximos destituendo, innatæ tibi pietatis et "compassionis cancellos transcendas. Quod si materna "viscera ecclesiæ, quæ te[5] Deo genuit; si fraterna[6] "dulcedo piorum, quæ te suaviter fovit, non funditus

[1] *Tum*] So B.; Tunc, C. and Pez.

[2] *sibi*] So C. and Pez.; igitur, B.

[3] *te*] So B. and C.; totum te, Pez.

[4] *derepente*] So B. and Pez.; repente, C.

[5] *te*] So C. and Pez.; de te, B.

[6] *fraterna*] So B. and C.; paterna, Pez.

"revocant[1] animum ad perfectiora æstuantis,[2] saltem "in hoc paternæ condescendas[3] senectuti, ne adhuc "spirantem deseras, qui amodo in te solo debuit[4] "respirare."

Inter hæc et hujusmodi jam utriusque spiritum luctus absorbuit, cum, resumpto vix flatu, senex etiam hæc[5] locutus est. "Spero," inquit, "spero, de ingenita
"sibi bonitate confisus dilectissimi filii mei, quia exau- 2.
"divit me. Juret ergo mihi in nomine Domini sui Dei "filius meus, quod patre derelicto Cartusiensibus,[6] "dum advivam, minime sociabitur. Alioquin suspicio-"nis telum, quo viscera spiritus mei atrociter transfixit "timor, nullatenus avelletur."

Deus bone! Quid inter hæc mentis, quid animi servo tuo fuit; quantus[7] in corde ejus geminæ dilectionis conflictus sæviebat. O mira res! O et[8] perplexitas mira! Utrobique tempestas, et utrimque serenitas, hinc et inde et ad naufragium et ad portum impellunt fluctuantem. Si vocanti ad perfectiora non obediat Deo, deseritur una caritas: si potestati contradicat ordinatæ a Deo, læditur gemina caritas. Una deseritur quæ Dei est: gemina non impletur quæ Dei[9] et proximi est. O angustiæ[10] undique! Sed præ nimia, quod dictu[11] mirum est, latitudine. Quid tamen faciet, sic dilatatus, et sic angustatus? Dicere inter hæc poterat;[12] O anima dilatata, O et anima angustata, quid eligam

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[1] *revocant*] So B.; revocent, C.; revocavit, Pez.

[2] *æstuantis*] So B. and Pez.; æstuantem, C.

[3] *condescendas*] So B. and Pez.; condescende, C.

[4] *debuit*] So B. and Pez.; desinit, C.

[5] *etiam hæc*] So B. and Pez.; in hæc, C.

[6] *Cartusiensibus*] So C.; Cartuensibus, B.; Cartusiæ usibus, Pez.

[7] *quantus*] So B. and Pez.; quatinus, C.

[8] *et*] In B. and Pez.; not in C.

[9] *quæ Dei*] So B. and Pez.; quæ et Dei, C.

[10] *O angustiæ*] So B. and Pez.; Ideo angustiæ, C.

[11] *dictu*] In B. and Pez.; not in C.

[12] *poterat*] So C. and Pez.; poteras, B.

ignoro. Verumtamen dico ego, quia[1] quodlibet horum elegeris, sive præstiteris, sive renueris præstare quod posceris,[2] vita non mors tibi est.

Hugh solemnly engages, by oath, not to desert his prior, during the latter's lifetime.

Verum quid egeris, quem exitum inveneris, qualiter effugeris[3] manus importunas, jam videamus. Solitus utique[4] et assuetus obedire præpositis, et subjacere eis, nescius contradicere, ignorans nolle adquiescere, das manum exigenti, et præcipienti fide corporaliter præstita satisfacis: exitum de cætero tui negotii divino prorsus arbitrio committis. Meministi matrem luminis, virginem salutis humanæ puerperam, voto virginitatis illibato, in nuptias consensisse; Dei tamen sapientia mirabiliter dispensante, nullum inde voti præjudicium, immo et magnum[5] integritatis præsidium, et fecunditatis solatium acquisisse. Nec dissimile quiddam[6] sane præsumebas et sperabas tibi, a puritatis tuæ inspectore, a teste conscientiæ et intentionis tuæ judice, Deo omnipotente. Sed neque in longum pius Deus te defraudavit[7] a spe tua. Nam paulo post, cum hæsitares aliquamdiu, et quid ageres ignorares, cum et dispendia spiritualis vitæ quotidie sustineres, et contra fidem datam venire potius abhorreres, infudit subito cordi tuo superna clementia verissimæ et lucidissimæ radium discretionis, inspirans tibi et certificans te ple-
2 b. nissime, sacramentum non esse observandum, inconsideratius extortum[8] contra utilitatem animæ, aut in detrimentum veræ salutis. Sciens igitur et exultans

He breaks his oath, and escapes to the

quod revera ista loqueretur in te Dominus Deus, audiens eum et exaudiens, disposita domo tibi credita, nullo sciente quia nullo insidiante, nec tale aliquid

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[1] *quia*] So B. and Pez.; quod, C.

[2] *posceris*] So B. and Pez.; posceret, C.

[3] *effugeris*] So Pez.; infugeris, B.; effugias, C.

[4] *utique*] So B. and Pez.; itaque, C.

[5] *magnum*] So B.; magnæ, C.

[6] *quiddam*] So B.; quidem, C.

[7] *defraudavit*] So B.; fraudavit, C.

[8] *extortum*] So C. and Pez.; exortum, B.

suspicante, clam discessisti; Cartusiam adisti;[1] cum gaudio exceptus, in multa ibidem gratia perstitisti.[2] Great Chartreuse.

Inquisitus sane multoties a puero tuo, utrum ullum aliquando, ut assolet, scrupulum hæc fidei transgressio tibi peperisset, mihi semper istud idem respondebas: "Nunquam certe inde scrupulum, sed potius mentis "jubilum sensi; cum factum memini, unde profectum "tantum cepi."[3] Circa A.D. 1160.

Capitulum IX.

Quod novam ingresso militiam[4] *hostis antiquus novos tentationum*[5] *congressus intulerit; sed tuitio Salvatoris ei nusquam defuit.*[6]

Hic vero si jam universa quæ servus Dei egit, quæ pertulit, quæ meruit, quæ percepit, quantum posceret utilitas multorum si tentemus evolvere, et[7] vires succumbent, nec vivendi spatia sufficient, et ad reliqua ejus gesta prosequenda ora penitus obmutescent. Sed transeamus et ista cursim, nec reticentes omnia, nec singula recensentes; quæque vero dicenda paucis pro posse absolventes. Imprimis vero illud prætereundum non videtur, quod de primordiis suis crebro familiariter ipse nobis referebat.

"Mox," inquit, "ut infra cellæ limen pedem misi, "exsurgentem novæ tentationis motum in corde meo[8] "sensi. Nec uniformis tentatio illa fuit; immo novam "ingresso militiam omnia tentator innovavit antiquæ "suæ malitiæ instrumenta; præcipue, quasi balistam His temptations, after his reception there.

[1] *adisti*] So B. and Pez.; advenisti, C.

[2] *perstitisti*] So B. and Pez.; profecisti, C.

[3] *cepi*] So B. and Pez.; suscepi, C.

[4] *militiam*] So C. (*supra*, p. 5); militiciam, B.

[5] *tentationum*] So B.; tentationis, C. (*supra*, p. 5).

[6] *nusquam defuit*] So B.; nunquam defuerit, C. (*supra*, p. 5).

[7] *et*] In B.; not in C.

[8] *motum in corde meo*] So B. and Pez.; novum in corde meo motum, C.

" robustissimam, et eo, ut sperabat, insuperabilem quo
" mihi inseparabilem, tetendit, immo accendit contra
2 Cor. xii. 7. " me stimulum carnis meæ. Die et nocte non discede-
" bat [1] a me, imminens mihi et perurgens me, angelus [2]
" Satanæ colaphizans me. Quid ad hæc ego, Jesu
Ps. cxviii. 65. " bone? Immo, quid bonitas tua ad hæc, faciens boni-
" tatem cum servo tuo? Ego quidem genibus terram,
" gemitibus cœlum, pectus pugnis, genas lacrymis,
" rigavi, tutudi, pulsavi, cecidi. Sed hæc omnia et alia
" innumera, quasi aera verberans, feci, quousque et tu,
Ps. cxx. 4. " qui non dormis nec dormitas, qui custodis Israel, O
3. " Samaritane benedicte, manum apposuisti. Tu custos
" de nocte, ut manum apponebas vix semivivo, vix ut
" putabam relinquendo a latronibus, hinc inde repente
" irrepentibus et dire irrumpentibus, omne malum
" subito dissipabas.

" Tunc videns cordis aream arefactam, carnisque
" fornacem fatiscentem, cedentibus inde fluxis cogita-
" tionibus, hinc ignitis motibus, mirabar quis fuerim,
" quis subito effectus essem. Talibus erga me, immo
" intra [3] me alternantibus vices, obliviscebar persæpe
Ps. xli. 7. " mei, memor tui de terra Jordanis. Inde quasi de
" duobus, unde [4] nomen et originem is [5] fluvius ducit,
" duplicabam [6] confessionem humiliationis meæ et glori-
" ficationis tuæ; misericordias tuas tibi cantans, et
" injustitias meas adversum me pronuntians, sentiebam
" quia tu remittebas impietatem peccati mei. Manente
" enim me in Hermon et monte modico, dum detes-
" tarer [7] et anathematizarem omne lubricum turpitu-
" dinis obscenæ, humilians me, et post ferale incendium

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[1] *discedebat*] So C. and Pez.; discebat, B.

[2] *angelus*] So C. and Pez.; angelis, B.

[3] *intra*] So B. and Pez.; contra, C.

[4] *unde*] So B. and Pez.; unum, C.

[5] *is*] In B. and Pez.; not in C.

[6] *duplicabam*] So B. and Pez.; duplicabo, C.

[7] *detestarer*] So C. and Pez.; detestarem, B.

" pulverem me et cinerem sentiens esse, mox bene-
" faciebas cum servo tuo, revelans oculos meos ut Ps. cxviii. 18.
" considerarem mirabilia de lege tua.

" Dabas quoque fatigato et defecto vel modice inter-
" dum prælibare manna illud absconditum. Illud Apoc. ii. 17.
" vero tantillum, quod hinc merui prægustare, tale
" erat et tam immensum, ut facile contemnerem, prop-
" ter ipsum obtinendum plenius et diutius,[1] quidquid
" mundus novit dulce vel amarum, lene vel asperum.
" Verum in his rara mihi hora, et parva mora. Rur-
" sum ad certamina, rursus ad bella rapiebar. Nus-
" quam vero,[2] sed nec unquam defuit, licet indigno
" mihi, piissimi Redemptoris[3] miseratio: semper in
" aure cordis mei vox ejus erudiens et consolans me;
" semper manus ejus mecum, eripiens et corroborans
" me."

Such experiences afterwards, when bishop, he used to relate to his intimates.

Et hæc quidem, ac plurima in hunc modum, mente contrita, non modo pro consolatione nostra, sed pro devotione et humiliatione[4] sua, secretius agens de statu suo, quem in episcopatu deflebat immutatum, de his[5] quæ in vita priore humanitus vel pertulerat, aut divinitus perceperat, memorare solebat. Inferebat autem hæc in sui ipsius vehementem sugillationem, quasi Deo pro beneficiis suis congrue non responderet; aut se, post largiora Domini sui dona, jam in ætate 3 b.
robusta, infirmioribus annis viribus animi imparem exhiberet.

[1] *diutius*] So B. and Pez.; dulcius, C.

[2] *Nusquam vero*] So Pez.; nunquam vero, B.; nusquam, C.

[3] *Redemptoris*] So B. and Pez.; mei Redemptoris, C.

[4] *humiliatione*] So C. and Pez.; humilitatione, B.

[5] *de his*] So B. and Pez.; et de his, C.

Capitulum X.

Sententia Papæ[1] *de prærogativa ordinis Cartusiensis. Et de moribus seu virtutibus monachorum et conversorum, quos ibi Hugo invenit. Vel quanta inter eos in rebus ipse*[2] *spiritualibus aviditate profecerit.*

Potitus igitur cupitis tandem amplexibus formosæ et luminosæ Rachel,[3] sedebat novus eremi accola, tanquam religiosissima Maria, Hugo in cella solitaria.[4] Sedebat vero[5] solitarius, qui tamen non erat solus: sed erat cum eo Dominus, per quem erat in cunctis prospere[6] agens. Sedebat, multa quidem humilitate pedibus adhærens dulcissimi sui Jesu, aviditate summa audiens verbum ejus. Hic illam[7] sibi præcipue familiaritatis confidentiam ad suum conciliavit Jesum, quæ illum in tantam extulerat superbiam, ut de cætero, in totum vitæ suæ reliquum, omnem mundi gloriam, omne culmen arbitraretur ut stercora, omnium superborum et sublimium hujus seculi fastum,[8] velut in imo positum, ipse in sublimi quodam fixus rerum vertice longe despiceret. Hic illam sibi vocem assumpserat, qua diceret Sapientiæ, "Soror mea es, apud "quam opes superbæ sunt et gloria." Quibus participans, tanquam frater copiis bonæ sororis, positus est a Domino in superbiam seculorum: sicut inferior hujus scripti textus planius[9] edocebit.

Gen. xxix. 17.

Luc. x. 39.

Prov. vii. 4, and viii. 18.

Is. lx. 15.

Many holy and venerable men

Erant quidem, ut semper,[10] tunc temporis quam maxime, in congregatione illa justorum, viri, tam cle-

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[1] *Papæ*] So B.; domini Papæ, C. (*supra*, p. 5.)

[2] *in rebus ipse*] So B.; rebus, C. (*supra*, p. 6.)

[3] *Rachel*] So B.; Rachelis, C.

[4] *solitaria*] So B.; solitarius, C.

[5] *Sedebat vero*] So B.; sedebat, inquam, C.

[6] *prospere*] So C.; proprie, B. See Gen. xxxix. 2.

[7] *illam*] So B.; istam, C.

[8] *fastum*] So C.; factum, B.

[9] *planius*] So B.; plenius, C.

[10] *quidem, ut semper*] So B. and Pez.; quidam, ut semper sunt, C.

rici quam laici, miræ sanctitatis et gravitatis, ipsisque summis principibus et ecclesiarum prælatis admodum reverendi. Prior domus, proprio vocabulo dictus Basilius, præ meritorum eminentia et virtutum prærogativa, non aliud quam sanctus, ab his qui eum noverant, communiter vocitari consueverat. Sequebantur eum et cæteri, nec a remotis, per culmina religionis consummatæ: nec erat facile quis ferventior, quis perfectior inter illos, censeri potuisset dignoscere. In grege laicorum complures [1] eminebant, eximiis præditi donis gratiarum. Plurima de horum [2] virtutibus, quæ utiliter scriberentur, agnovimus; verum quia ad ea, quæ specialius referenda suscepimus, nos insufficientes videmus, digressionum etiam necessaria diverticula studiose declinamus.

at the Chartreuse, at the time of Hugh's admission.

S. Basilius, prior of the Great Chartreuse, A.D. 1151–1173.

Tantus igitur [3] in domandis corporibus rigor, tanta in rigore servabatur discretio, ut, medium cum beatis tenendo, nihil infra vires quis aggredi contentus esset, nihil quod virium metas excederet exercere, etiamsi vellet, sineretur. Fervebat in commune studium inter eos rigidæ paupertatis, superfluitatis odium, necessariorum parcitas, oblivio temporalium, ambitus æternorum, communis humilitas et cordis contritio, omnibus etiam communis [4] sui ipsius abjectio, prælatio [5] sociorum. Hæc enim ut monachis, ita et conversis, indifferenti studio inoleverant. Jam vero inter monachos legendi assiduitas, contemplandi sublimitas, meditandi et orandi defæcata suavitas, sic palmam tenebant, ut videretur incredibile quantum etiam laicis gratiæ [6] in his affluebat. Excepto quod per se literas atramento

The rigour, yet discretion, of the Carthusian rule.

4.

[1] *complures*] So B.; complures quidem, C.

[2] *horum*, So B.; eorum, C.

[3] *igitur*] So B.; ibi, C. and Pez.

[4] *omnibus etiam communis*] So B.; omnibus in commune, C.

[5] *prælatio*] So B.; et prælatio, C.

[6] *etiam laicis gratiæ*] So B.; et laicis gratia, C.

The lay-brethren unable to read.

deformatas legere nesciebant, vix haberetur fides referenti, si publicis niteretur auribus tradere quam acute et ipsi sensum capiebant lectionum, quam ignitas, et clericis etiam ignotas, spiritualis inde elicere sciebant intelligentiæ scintillas.

Count Girard, a lay-brother.

Sicut et nobilis ille Girardus, comes olim Nivernensium[1] permagnus, tunc conversus minimus ut ipse reputabat Cartusiensium, cum aliquando, eo præsente, conferentibus quibusdam magnis viris de Salomone, utrum constaret quia salutem cum sanctis esset consecutus, cum et ille quid sibi videretur proferre rogaretur, ita sane[2] infit: "Nemo," inquiens, "dubitet de "salute ejus. Cum enim Dominus Jesus Christus, "infernum spoliaturus, patrem suum David honorabi-"liter acciperet secum, non dubium quin et[3] de "Salomone fratre suo curam habuerit, qui tanta ejus "præconia cecinit. Nam et pater utriusque David "diceret utique ei; Domine fili, hunc talem fratrem "tuum ne relinquas, sed tecum, ut decet, assumas."

Nec dicebat ista vir piissimus, quia damnatis in gehenna crederet per sanctorum quorumlibet interventum absolutionis beneficium provenire, sicut hæreses quædam delirando somniant: immo, plenius a sanctis viris ejus quæstionis solutione instructus, veracis sententiæ rationem tali urbanitate, ut erat per omnia illustrissimus, condiendam putavit. Sic enim utriusque instrumenti historias et moralia præcepta hujus plerosque ordinis conversos didicisse novimus, ut vix falle-

Yet their great knowledge of Holy Scripture.

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[1] *Nivernensium*] So B.; Nivernensis, C.; *i.e.* de Nevers. But there is no record of any Count Gerard de Nevers; though there was a very famous Count William de Nevers, who became a Carthusian monk in 1147, and died the next year. As this, however, must have been years before Hugh entered the Chartreuse, he cannot be the person here spoken of. In lib. iv. cap. 12, *infra*, this Count Gerard is again mentioned, and called "Con-"sul Niversiensium," *i.e.* du Nivernais.

[2] *ita sane*] So C.; ita facere, B.

[3] *et*] In B.; not in C.

retur qui statutas de more historiarum lectiones, aut sacros evangeliorum expositores, in ecclesia recitabat, quin citius hoc illi deprehenderent, et subtussiendo id ipsum ut audebant[1] indicarent. Nam et ipsi nego- 4 b. tiationem sapientiæ Dei, non,[2] ut quidam, nundinas seculi, frequentabant pro viribus[3] et exercebant. De ordine siquidem isto, in registro Papæ cujus tempore canonizatus est, ita legitur: "Ordo Cartusiensium in "eo alios ordines antecedit, quod cupiditati modum "imposuit."[4]

Hugh's progress in learning.

Quid vero hic egisse, quantumve profecisse[5] Hugonem putamus? Ubi inolitus ei a primævis, ut ita dicatur,[6] mensibus discendi amor, tum libris, tum magistris, tum ingenio præclarissimo, tum otio quam opportuno, tam ferme et continuo,[7] tantum juvari et promoveri potuit, quantum silvis infinitis ignis inexplebilis. In his dies, in his studiis continuabat[8] et noctes; nec aliud suis causabatur profectibus novercari et gaudiis, nisi temporis brevitatem; cui, mirum in modum, legenti semper, aut meditanti, vel oranti, omnis dierum noctiumque prolixitas minori quam optasset spatio tendebatur.

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[1] *subtussiendo . . . . . audebant*] So B.; subtiliando . . . . . audiebant, C.

[2] *non*] In B.; not in C.

[3] *pro viribus*] In B.; not in C.

[4] *imposuit*] So B.; posuit, C. and Pez.

[5] *profecisse*] So B. and Pez.; profuisse, C.

[6] *dicatur*] So B. and Pez.; dicam, C.

[7] *tam ferme et continuo*] In C.; not in B. Pez. has: "Tam fra-"terne et ferme continuo."

[8] *In his dies, in his studiis contin.*] So B. and Pez.; in his dies studiis, in his contin., C.

Capitulum XI.

Quod senior, cui in servitorem Hugo deputatus fuit, spiritu prophetico quod episcopus fieret prænuntiaverit.

Ita Hugo cum Maria vacabat quidem verbo Dei;[1] cum qua nihilominus ministerio quod ei competeret ferventi animo insistebat. Nam sicut Maria nunc caput, nunc totum corpus, nunc pedes Domini ungere gaudebat, ita et Hugo modo prioribus, modo coæqualibus, modo etiam inferioribus suis, dulcis obsequii gratiam impendere, et quadam devotionis suæ benevolentia eos gratius refovere cupiebat. Quod dum circa universos quam sincere tam et impigre exerceret, injungitur ei cura et obsequela senis cujusdam monachi, magnarum virtutum viri. Hunc jam valetudinarium, et præ ætate ac debilitate[2] suprema cellulæ suæ parietes nusquam excedentem,[3] Hugo in horis regularibus decantandis, vel quibusque necessariis suppeditandis, servitor devotus et indefessus, tanquam nutrix alumnum, aut mater filium juvabat et mulcebat; nec aliter quam ipsi Domino[4] Jesu Christo, et[5] in omnibus, ei ministrabat.

Matt. xxvi. 7, 12. Luc. vii. 37. John xii. 3.

Hugh entrusted with the care of an aged monk.

Contigit aliquando tempus sacrorum ordinum ab episcopo loci celebrandorum instare, annis jam aliquantis in tali conversatione ejus[6] peractis. Hoc sciens vir Dei, Hugonis pariter institutor et alumnus, cœpit dicere illi quasi tentans eum: "Ecce," ait, "fili, "jam in te est, an velis, sacerdos fieri. Si acquieveris, "ad hunc gradum modo promoveberis." Ad hæc[7] ille,

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[1] *vacabat quidem verbo Dei*] So B.; vacabat Deo, C.

[2] *ætate ac debilitate*] So B. and Pez.; ætatis debilitate, C.

[3] *nusquam excedentem*] So B. and Pez.; nunquam exeuntem, C.

[4] *Domino*] So B. and Pez.; Domino nostro, C.

[5] *et*] In B.; not in C. or Pez.

[6] *ejus*] In B. and Pez.; not in C.

[7] *Ad hæc*] So B. and Pez.; Ad hoc, C.

cui jam olim nil dulcius, nil æque dulce erat, quam sacris deservire mysteriis,[1] quam divinis sacramentis saginari; Jesumque suum, quia[2] sibi dulcissimum, ut inferius plenius docebitur, cordis faucibus et corporis in hostia liberius contingere salutari; æstuanti ad audita desiderio, mox simpliciter et pure quod optavit aperuit. Ait ergo: "Quantum in me est, pater, nihil sane magis "appeto in vita ista." Tunc[3] vero senex ad eum: "O quid dixisti! O, inquam, quid dixisti! O quis "crederet ausurum te aut dicturum ista! O miracu-"lum! O toties legisti, sacerdotium qui non accedit "invitus, accedit indignus; et tu modo non invitus,[4] "immo et avidus, ut ipse fateris, accedere non me-"tuis." Ad hanc vocem territus, et quasi fulmine tactus, tota[5] corporis strage ad pedes objurgantis prosternitur, flens ubertim, et veniam præsumptionis tantæ gemebundis vocibus petens. Qui ad modicum velut dissimulans[6] anxiantem, cum ad tantam illius devotionem et humilitatem totis et ipse visceribus concuteretur, tandem ita leniter et flebiliter: "Surge," inquit, "surge." Quo etiam ad jussum ejus sedente, hæc[7] spiritu prophetico vir Dei[8] locutus est: "Ne turberis," inquit, "non jam fili, sed domine mi; ne, inquam, tur-"beris. Scio, et vere scio, quo spiritu, quo affectu[9] "locutus sis verba hæc. Tibi igitur dico, et vere dico "tibi; mox quidem sacerdos, ac post, cum tempus a "Deo præscitum advenerit, etiam episcopus eris."

Who sternly rebukes him, for expressing anxiety to be ordained priest.

Yet prophecies that he will become a bishop.

[1] *quam sacris deservire mysteriis*] So B.; sacris deserviendo ministeriis, C. Pez. agrees with B., except in having *ministeriis* instead of *mysteriis*.

[2] *quia*] In B. and Pez.; not in C.

[3] *Tunc*] So C. and Pez.; Tum, B.

[4] *accedit indignus; et tu modo non invitus*] These words not in B.; they are in C. and Pez.

[5] *tota*] So C. and Pez.; tanta, B.

[6] *dissimulans*] So B. and Pez.; assimulans, C.

[7] *hæc*] So B. and Pez; hoc, C.

[8] *Dei*] So C. and Pez.; Domini, B.

[9] *affectu*] So C., Pez., Dorlandus, and Surius; affatu, B.

Capitulum XII.

Quod, promotus ad presbyteratus gradum, quantum crevit ordine, tantum profecit in[1] *devotione. Et de abstinentiæ rigore, quo, ante episcopatum, perdomuit carnem suam.*

Hugh is ordained priest. His devotion.

Promotus itaque,[2] juxta verbum viri Dei, ad gradum sacerdotii, quantum crevit ordine, tantum in sacra profecit devotione. In altaris officio ita quidem versabatur, ac si visibilem manibus contrectaret[3] Dominum Salvatorem. Videbatur astantibus, divina celebranti[4] opere et veritate ipsum cum sponsa illud epithalamicum

Cant. ii. 16. decantare: "Dilectus meus mihi, et ego illi;" tantam ei dilectus devotionem interius[5] conferebat, tantam ille dilecto attentionem exterius impendebat. Itemque[6] panis et vini visibilem speciem intuitus, ad invisibilia

Cant. v. 10. mentis intendens aciem, "Dilectus meus," inquit, "candidus et rubicundus." Ad duo ista, quæ et quanta cordis ejus uterus conceperit et parturierit, quæ vox, quæ poterit lingua retexere? Interdum etiam crucis

5 b. lactucam cum agno paschali expressius, immo impressius gustans, et interius dentibus terens, totis animæ suæ

Cant. i. 12. vocibus clamabat: "Fasciculus myrrhæ dilectus meus "mihi, inter ubera mea commorabitur." Nec enim perfunctoria[7] afficiebatur compunctione ad horam, ac postmodum ad levia mentem relaxabat;[8] sed animum in vigore districtionis[9] continens, illud prophetissæ et peccatricis[10] egregiæ sibi vindicabat, "Vultus ejus non

1 Reg. i. 18. "sunt amplius in diversa mutati."

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[1] *in*] So B.; et, C. (*supra*, p. 6.)
[2] *itaque*] So B. and Pez.; igitur, C.
[3] *contrectaret*] So C., Pez., and W. de Worde; contractaret, B.
[2] *celebranti*] So B. and C.; celebrans, Pez.
[5] *interius*] In B.; not in C.
[6] *Itemque*] So B.; Iterumque, C.
[7] *perfunctoria*] So C. and Dorlandus; perfunctiora, B.
[8] *relaxabat*] So C.; relaxat, B.
[9] *districtionis*] So B.; discretionis, C.
[10] *et peccatricis*] In B.; not in C.

His self-discipline.

His prayers.

His Lenten fasts.

Such abstinence injurious to his health.

His corpulence.

Domabat corporis membra vigiliis, jejuniis, flagellis, et juxta morem ordinis, usu cilicii, et potu aquæ cum arido pane. Nihil omittebat de austeritate ulla, quam communis regula vel majorum admittebant exempla. Peculiaria etiam complura[1] supererogare non desistens, genua flectebat crebrius, corpus totum sternebat in terram; jacensque pronus, cum Moyse et Aaron, cum Josue et Daniele, divinam exorabat clementiam, quatinus a populo suo furorem suum averteret, et propitiationem acceleraret. In omni Quadragesimæ septimana, ferias tres in aquæ[2] et solius panis edulio, nullo penitus condimento adhibito,[3] nisi forte salis adderetur prælibatio, transigere consuevit. In ultima vero hebdomada, sabbati adjiciebatur observantia in simili diæta. Nunquam infirmitas, aut debilitas, seu casus alius, ante sumptum episcopatum, alio cibo vel potu istud[4] quadriduum eum compulit aliquatenus relevare. Abstinentiæ vero huic ascribebant medici, in ætate progressiori, stomachi illius nimiam infrigidationem; unde plures interdum perferebat dolores, et juges pene molestias. Hanc quoque designabant causam, qua virtus in eo appetitiva, virtute digestiva potentior, corpulentiorem eum jam quinquagenarium faciebat quam fuerat pridem[5] adolescens. Sic ergo non modo sobrie, juste, et pie, immo parce, benigne, et devote, Deo, proximo, et sibi vivendo, ad summum sacerdotii gradum dignissime subeundum divinitus meruit præparari. Scalam nempe virtutum haud segniter diatim conscendens, cujuslibet dignitatis apicem sanctitatis culmine[6] præcellebat.

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[1] *complura*] So B.; quamplura, C.

[2] *in aquæ*] So C.; aquæ, B.; in aqua, Pez.

[3] *adhibito*] In C. and Pez.; not in B.

[4] *istud*] So B. and Pez.; illud, C.

[5] *pridem*] In B. and Pez.; not in C.

[6] *culmine*] So B.; jam culmine, C.

Capitulum XIII.

Quod beato Petro Taratensiensi[1] *archiepiscopo fami-*
6. *liare obsequium Hugo impenderit. Et de quibusdam aliis quæ utrumque, archiepiscopum videlicet et prædictum ejus ministrum, contingunt.*

Peter, archbishop of Tarentaise, a visitor at the Chartreuse.

Per idem tempus vir sanctissimus, Taretasiensis[2] archipræsul Petrus, Cisterciensis monachus, Cartusiam sæpius adire solebat: ibique in cella solitaria,[3] infra sanctorum illorum habitacula, velut intra[4] mellita quædam alvearia, pluribus per intervalla mensibus, ut apes[5] prudentissima, commanebat. Aut certe, ut columba mitissima et mansuetissima,[6] in arca quadam[7] tutissimæ quietis, ibi cum Noe respirabat; fugiens seculi tumultum quasi impetum aquarum inundantium, universam fere terrarum faciem misere obruentium. His[8] vero sacris meditationibus, et spiritualibus sanctorum vacans collationibus, alterum cum Paulo se paradisum credebat invenisse; unde persæpe ad tertium rapiebatur cœlum sublimis theoriæ.

2 Cor. xii. 2, 4.

Hugh his servitor.

Hujus itidem Hugo mancipatur obsequio, servitio delegatur. Quis enim dignius tanti viri interesset arcanis? Quis membra sanctissima purius contrectaret, foveret dulcius, solicitius observaret? Quis denique illo devotius serviret tanto præsuli? Quis sciret, quis posset tam facetum, tam acceptum exhibere famulatum sancto Dei? Si lectio recitari, si quælibet sententia in

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[1] *Taratensiensi*] So C. (*supra*, p. 6); Cartusiensi, B. Peter, a Cistercian monk, archbishop of Tarentaise, 1142–1174, was one of the most distinguished ecclesiastics of that period. He died in 1174, and was canonized in 1191.

[2] *Taretasiensis*] So B.; Tarentariensis, C.; Tarentasiensis, Pez.

[3] *solitaria*] So B. and Pez.; solitarius, C.

[4] *intra*] So B.; inter, C.

[5] *apes*] So B.; apis, C.

[6] *mansuetissima*] So C.; mansueta, B.

[7] *quadam*] So B.; quidem, C.

[8] *His*] So B.; Hic, C.

tanto librorum pelago inquiri petebatur et inveniri, quis utrumque competentius sed celerius sed libentius adimpleret? Ad manum ei omnis, quæ posceretur, scriptura fuit. Si de veteris, si de novi instrumenti paginis sermo erat,[1] si gesta sanctorum, si tractatus[2] doctorum inquisitionem movebant, Hugonis solertiam nihil latebat. Cumque[3] sanctus ille loqueretur, hic auditor erat mansuetus et docilis; cum loqui juberet, pronuntiator acutus, et mirum in modum eloquio efficax et suavis. Si illum senem, si hunc juvenem pariter videres, iterum Petrum et Johannem sibi redditos et conjunctos æstimares. Et ille quidem ætate et nomine Petrus erat; hic Johannes gratia et obsequela. Obsequebatur in cunctis namque gratiose, quæ sancti poterant aut reverentiæ congrua, aut animo grata esse. Abluebat frequenter pedes ejus, et osculabatur osculo cordis sui, quia oris osculo non sinebatur. Diluente autem illo, ut referre solitus erat, plantas illius et tibias, aiebat ei sanctus: "Fili, etiam superiora lavari indigent; lava secure et bene." Asserebat enim hoc genus fomenti infirmiori corpusculo suo 6 b.
plurimum conferre.

Hugh's acquaintance with Holy Scripture, and other writings.

Extat usque in præsens, sub declivi montis latere, quo itur a monachorum mansionibus ad fratrum diversoria, sedes quædam pro sancti pontificis illius pausatione, illic[4] frequentius in eundo et redeundo usque ad sudorem fatigati, parata. Neque enim ibidem equitare, quia vel priori loci[5] hoc minime licebat, archiepiscopo aliquatenus libebat. Est autem sedes hujusmodi. Stant cominus duæ proceritatis immensæ abietes, locum sessionis humanæ capacem medio inter se spatio præbentes. His pertransversum incisis modice,

Peter's resting-seat, on the road from the house of the monks to that of the lay-brethren.

[1] *erat*] So B. and Pez.; fuit, C.
[2] *tractatus*] So C. and Pez.; tractus, B.
[3] *Cumque*] So B.; Cum, C. and Pez.
[4] *illic*] So B.; ac sic, C.
[5] *priori loci*] So B.; priori ipsius loci, C.

insertus est vectis taxeus quadrus nec multum grossus. Hoc erat totum cathedræ hujus pontificalis opus.

The author of this life at the Great Chartreuse with Hugh. This in the summer of A.D. 1200. *Infra*, v. 14.

In hac sedentem vidimus aliquoties jam episcopum Hugonem, de suo quondam archiepiscopo, jam regnante in cœlo, hæc et alia nobis gratissime referentem, et sudorem sanctæ suæ faciei extergentem: nec enim parum laborabat et ipse in ascensu viæ illius. In throno vero excelso isto etiam nobis, qui ab eo hæc audiebamus, sedere jocundum fuit, mirantibus lignum aridum crescentibus arboribus ita insolubiliter compaginatum, ut obduci pene videretur cicatricis utrimque incisio. Quidam et hoc miraculi loco ducebant, quod abietibus per quaterdenos [1] vel eo amplius annos in aera crescendo in tantum elevatis, sedile trabis insertæ, in sublime nullatenus evectum, ita esset solo contiguum, ut etiam hominis sessioni exigui cerneretur accommodum. Quod ita [2] recens apparebat, ac si succum nativum necdum exuisset.

A miracle.

Peter's nightly prayer.

Hugh daily receives from him blessing and absolution.

De archiepiscopo etiam [3] memorabat, quia post stratus sui ingressum, ut fatigata diurno labore quiete nocturna membra relevaret, dum hunc Hugo in lecto componeret et vestibus operiret, quotidie hanc eum orationem proferre audiebat: "Præsta, quæsumus, Domine, ut de "perceptis muneribus gratias exhibentes, beneficia "potiora sumamus." Quotidie vero et benedictione potenti [4] ministrum suum Hugonem muniebat, et auctoritate pontificali a peccatis omnibus absolvebat, et monitis spiritualibus instruebat. Nihil denique utilium subtrahebat, sed omne consilium Dei, quod sciret ei profuturum,[5] et pluribus per eum, illi solicite manifestabat.

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[1] *quaterdenos*] So B.; quaternos, C.

[2] *Quod ita*] So B.; Quod etiam ita, C.

[3] *etiam*] So B.; etiam hoc, C.

[4] *benedictione potenti*] So B. and Pez.; benedictione sua petentem, C.

[5] *consilium Dei, quod sciret ei profuturum*] So B.; consilium quod sciret esse profuturum ei, C.

Capitulum XIV.

Quam industrie familiam gubernaverit, vel quam solicite prædicationis officio insudaverit. Quamque in divinis, sive in rebus temporalibus, omnibus in commune a se consilium petentibus, jam procurator constitutus domus Cartusiensis, consultor extiterit efficax et devotus. 7.

Post hæc, cum jam[1] Hugo, in quietis suæ nidulo per bina circiter lustra moratus, et mundo plene mortuus, plumis undique et pennis fultus solidissimis, ad volatum esset aptissimus, procurationem totius domus ei, quantum licuit renitenti, prior suus delegavit. Hujusmodi vero columba hæc pulcherrima satis exhorrebat volatum. Horrebat corporaliter circumvolare officinas materiales, et diversoria corporalia, qui spiritualiter volare didiscerat ad domus Patris qui in cœlis est multas mansiones, et Domini virtutum spiritualia[2] cogitatione et aviditate perambulare tabernacula. Volatus quippe iste fuit ad requiem, ille ad fatigationem. Ad hunc dabantur ei pennæ, ut diceret cum Psalmista, "Volabo "et requiescam;" ad illum sumebat pennas[3] diluculo, et habitabat in extremis maris. Cujus iterum maris sibi proxima extrema[4] erant, quia tenebris curarum et solicitudinum amaritudinibus respersa erant,[5] extra negotiorum tamen secularium mare erant.[6] Viderat autem prior illius ut erat prudentia, sicut et benevolentia, unice præditus: viderat, inquam, illum vas effectum in

Circa A.D. 1170.

Hugh made procurator of the Great Chartreuse.

Ps. liv. 7.

Ps. cxxxviii. 9.

[1] *hæc, cum jam*] So B. and Pez.; hæc jam, C.

[2] *spiritualia*] So B.; spirituali, C.

[3] *pennas*] So B.; pennas suas, C. In Ps. cxxxviii. 9, it is, "Si "sumpsero pennas meas diluculo."

[4] *Cujus iterum maris sibi proxima extrema*] So C.; quæ idcirco maris sibi extrema, B.

[5] *solicitudinum amar. respersa erant*] So B.; solicitudinum quidem amar. respersus erat, C.

[6] *erant*] So B.; erat, C. The sentence is evidently more or less corrupt in both MSS. I have not much faith in my reconstruction of it.

2 Tim. ii. 21. honorem, utilem in omnibus, et ad omne opus bonum sufficientem. Sciebat autem eum, serviendo fidelissime Domino Jesu Christo, affatim didicisse bonis quibusque præesse operibus: reputabat igitur incongruum, aliis eum de cætero manere infructuosum, qui sicut oliva speciosa et uberrima fructificaverat sibi in domo Dei. Noverat illum et igne caritatis splendescere, et pingue-
Matt. v. 15. scere oleo pietatis: nec censebat opportunum ut lucerna lucens et ardens, sub modio diutius latens, sibi tantum luceret, quæ lucem omnibus qui in domo erant sufficiens erat ministrare. Exponitur itaque in publicum, et ponitur super candelabrum, quatinus ad lucem ejus, non modo ad horam, immo ad æternitatem[1] gaudeant
7 b. universi. Regebat ergo industrie commissam sibi fami-
His good rule. liam; fratres solicite instruebat; et, juxta illud de
St. Honoratus, archbishop of Arles. sancto Honorato Arelatense[2] dictum, quod frequenter in ore habebat multumque laudabat, "Torpentes semper "excutiens a desidia, ferventes spiritu cogebat ad re- "quiem." Exhibebat priori suo se alterum[3] Joseph;
Gen. xxxix. 3, 6. qui optime noverat[4] esse Dominum cum eo. Unde, creditis sibi omnibus, nihil ipse noverat nisi panem tantum quo vescebatur. Ipse vero fidelis in omnibus, tanquam David, egrediens et ingrediens ad imperium ejus, in cunctis se prudenter habebat.[5] Erat revera Domi-
Gen. xxxix. 23. nus manifeste cum eo, et omnia opera ejus dirigebat. Unde ad egressum illius benedixit Dominus domui suæ, valde exuberare eam faciens[6] in omnibus bonis.

His good counsels. Erat quoque in sermone prudens et efficax, in consilio auctus et circumspectus. Qui ad illum accedebat
Ps. cxliii. 13. cellam se vinariam putabat introisse, aut certe "Promp-

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[1] *æternitatem*] So B.; æternum, C.

[2] *Arelatense*] So B. and Pez.; Arelatensi, C. In the Life of St. Honoratus by his successor St. Hilary (cap. iv. § 18), this dictum is, "Valentes corpore a desidia semper "excutiens, ferventes spiritu cogebat ad requiem."

[3] *suo se alterum*] So C.; suo alterum, B.

[4] *noverat*] So B.; sciebat, C.; noverat, in Vulgate, Gen. xxxix. 3.

[5] *habebat*] So B.; agebat, C.

[6] *eam faciens*] So B.; omnia faciens, C.

"tuarium eructans ex hoc in illud." Si enim de temporalibus alicui consuleret, sive ab aliquo consuleretur, mox consilium pro negotio instanti referebat opportunum consulens eum, vel ab eo consilium accipiens: sed confestim, consilio salutari, de caducis ad mansura consulentem et consultum transferebat.

Irrideant, si videbitur,[1] talia prosequentem, aut nimium literati, aut parum creduli. Illi syllabas captent et cavillent, isti sententiis derogent et discredant. Ego, ut verum fatear, literatis satisfacere[2] nescio, incredulis non sufficio. His autem, quibus sola per seipsam[3] veritas, etiam nullo fucata ambitu verborum placet, id quod verum novi celandum non duxi, sed fiducialiter imperanti cedendo caritati ut facultas tulit exposui. Syllabas calumniantibus, utpote doctis, indoctus cedo; discutientibus sententiæ veritatem, ad defensionis meæ patrocinium omnes qui Hugonem noverunt interpello. Quis ab Hugone, consilio etiam in temporalibus destitutus, non consilium retulit necessitatibus suis profuturum, sapientibus quoque seculi hujus admirandum? Quem vero in temporalibus erudivit, quem mox[4] ad perpetua non incendit?

Loquebatur in capitulo monachorum verbum Dei; et
spiritualibus spiritualia comparans, quasi musto quodam,
pretiosis[5] rerum spiritualium pigmentis condito, jocun-
dissime debriabat, vino licet meracissimo[6] Scripturarum 8.
jugiter potatos. Loquebatur in auditorio fratribus, et
lactentibus lac apostolicum affluenter immulgebat. Secularibus qui forte advenissent[7] loquebatur, et docebat divites non sperare in incerto divitiarum: pauperes recreabat, ut licebat pro rigore ordinis, diurnis etiam

[1] *Irrideant, si videbitur*] So B.; Arridebunt si viderint, C.

[2] *satisfacere*] So C.; sufficere, B.

[3] *seipsam*] So B.; semetipsum, C.

[4] *mox*] So B.; mox etiam, C.

[5] *musto quodam, pretiosis*] So B.; musto quodam pretioso, C.

[6] *meracissimo*] So B.; veracissimo, C.

[7] *advenissent*] So C. and Pez.; advenisse, B.

subsidiis. De hoc vero jocundum aliquid, volente Domino, referemus et utile, cum illa scribemus quæ apud Cartusiam ipsum jam episcopum vidimus egisse. Istos vero, quos cum rebus nequivit, consolabatur sermonibus, illud adimplens viri sapientis: "Ecce," inquit, "verbum bonum super datum optimum." Omnes interea Hugonem loquebantur: sive prior, sive monachus, sive conversus, gratiam attollebat collatam Hugoni. Dives Hugonem laudibus efferebat; egenus Domino precibus Hugonem commendabat, coegenis commendandum supplicabat. Istud vero[1] ille votivum ducebat, illud tanquam frivolum contemnebat. Nec tamen nullus ex hoc fructus procedebat: quod tamen melius alterius libelli textus exponet. Nam et lectoris parcendum[2] et prospiciendum labori et intentioni; et jam[3] recessurum a Burgundia novis Anglia dicendi principiis competentius suscipiet, quem ad innovationis suæ gratiam felici suscepit auspicio, rectorum maxime suorum jamdiu vitiis misere inveterata.

Ecclus. xviii. 17.

Hugh extolled by all men.

Explicit Liber primus.

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[1] *Istud vero*] So B.; Istud si, C.

[2] *lectoris parcendum*] So B.; lectori parcendum est, C.

[3] *et jam*] So B.; jam vero, C.

INCIPIT PROŒMIUM[1] LIBRI SECUNDI.

Cum Lincolniensis ecclesiæ præsulatum annis jam Hugo bissenis, diebus quinquaginta tribus, gloriosissime administrasset, placuit sanctitati suæ parvitatem meam de vitæ claustralis dulcedine in solicitudinum suarum qualecunque solatium assumere, suoque inseparabiliter lateri sociare. A quo tempore, per annos tres et dies quinque, quamdiu scilicet in corpore postea vixit, ab ejus nunquam nisi per[2] unam solam noctem abfui comitatu, die semper et nocte[3] adhærens ipsi et ministrans ei. Hujus igitur spatio temporis, omnia fere quæ de eo libellus præsens continebit, aut propriis vidi oculis, aut a sanctis ipsius labiis audivi. Causam qua in nostrum venit orbem, tum et ab eo, tum et ab illis qui hujus adventus sui procuratores extiterunt accepi: similiter et modum quo[4] a dilecta sua Cartusia decessit, quo domum Withamensem a fundamentis construendam disposuit, instituit, et viris optimis adimplevit, ac post hæc ad episcopatum accessit.

The author of this Life in constant attendance upon Hugh, during the last three years of Hugh's life.

The sources of the author's information.

8 b.

De his quæ in episcopatu gessit, antequam ei adhærere cœpissem, de industria prætereo innumera certissime comperta, notitia cunctorum dignissima. Quia enim plurima ex his quosdam me longe doctiores

Other accounts of Hugh

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[1] *Proœmium*] So B.; Prologus, C. and Pez.

[2] *nisi per*] So C. and Pez.; per, B.

[3] *et nocte*] So B.; noctuque, C.; ac nocte, Pez.

[4] *quo*] So B. and Pez.; quo etiam, C.

already in being.

literis mandasse accepi, superfluum, immo et præsumptuosum[1] esse judicavi, ab aliis[2] congruentius exposita insipidiore eloquio replicare. Ad ea vero seriatim referenda, quorum istos notitiam minus ad liquidum credimus assecutos, calamum pariter intendentes et animum, tale, invocato Spiritus Sancti adjutorio,[3] sumamus exordium.

Explicit Procemium.

[1] *præsumptuosum*] So B. and Pez.; præsumptionis, C.

[2] *aliis*] So C. and Pez. ; his, B.

[3] *invocato Spiritus Sancti adjutorio*] So B. and Pez. ; invocato Spiritu Sancto, C.

TABULA[1] CAPITULORUM.

I.—Quod rex Angliæ domum ordinis Cartusiensis, in Bathoniensi[2] territorio, nomine Withan fundaverit; et Batoniensem episcopum Cartusiam direxerit, ut Hugonem ad illius regimen mitti obtineret.

II.—De tentatione carnis, qua vehementius, imminente jam vocatione sui[3] ad prælationis gradum, vexatus est. Et de visione, qua per Sanctum Basilium meruit curari.[4]

III.—De adventu nuntiorum regis Cartusiam, cum venerabili episcopo Gratianopolitano. Et super illorum postulatione prioris fratrumque diversa sententia; et Hugonis allegatio dissuasoria.

IV.—Quod Hugo, instar sancti omniumque justorum spiritu pleni Benedicti, carnis devicta impugnatione in seipso, regendis aliis præficiendus[5] fuit. Et quod tandem, cum regiis nuntiis ire compulsus, Withannam[6] venit; et a fratribus ibi consistentibus cum ineffabili gaudio susceptus sit.

V.—De solerti provisione Hugonis super universis quæ utilitas flagitabat ecclesiæ Withannensis. Et quam favorabilem se beneficumque præstiterit pristinis illius loci indigenis, in transmigratione.[7]

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[1] The following table of chapters is in C. only. B. has such a table to the 4th and 5th books, but not to the 2nd and 3rd

[2] *Bathoniensi*] So B., at the head of cap. 1 *infra*; Lincolniensi in C. here.

[3] *sui*] So C.; sua, B., at head of cap. 2 *infra*.

[4] *meruit curari*] So C.; visitari meruit et curari, B. *ibid*.

[5] *præficiendus*] So C.; præfici dignus, B., at head of cap. 4 *infra*.

[6] *Withannam*] So C.; Withamiam, B., *infra*. And so generally; Withan, Withanna, and Withannenses in C.; Witham, Withamia, and Withamenses, or Withamienses, in B.

[7] *transmigratione*] So C.; transmigratione ipsorum, B., at head of cap. 5 *infra*.

VI.—Quomodo rex, modestiam expertus et longanimitatem viri Dei, juraverit illum, se vivente, de regno ipsius nullatenus discessurum; seque consilia salutis suæ illi communicaturum asseruerit.

VII.—De singulari erga priorem Withannæ regis favore; propter quem illum genuisse carnaliter ipse rex existimabatur [1] a multis. Et de monitis ipsius circa salutem, variamque utilitatem, tam ipsius regis quam et quorumlibet aliorum.

VIII.—Qualiter in mari Britannico regia classis pene naufragata optatum litus sedata tempestate subivit; rege invocante per merita prioris Withannæ Deum, et vovente quod eum promovere [2] satageret in episcopum.

IX.—Quod expleta constructione habitationis monachorum et conversorum, Hugo sacris vitæ contemplativæ otiis ferventi devotione animum intenderit.[3] Et quod per soporem, spiritu vigilante et orante etiam vocaliter, Amen sæpius repetere consueverit. Et quod semper totus et integer inveniebatur in eo, ad quod eum intendere cujusque temporis ratio præscribebat.

X.—De eo quod sublimes in eruditione viri, tam de clericorum quam et de monachorum ordine, cognita perfectione vitæ [4] Withannensium, abdicata mundi hujus sapientia, Christianæ inter eos philosophiæ mancipari festinaverunt.[5]

XI.—De turbulenta inquietudine Andreæ et Alexandri; qui ordinem deseruerunt Cartusiensem. Et quod Alexander, postea facti pœnitens, redeundi aditum non obtinuit.[6]

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[1] *existimabatur*] So C.; æstimabatur, B., at head of cap. 7 *infra*.

[2] *promovere*] So C.; promoveri, B., at head of cap. 8 *infra*.

[3] *intenderit*] So C.; impenderit, B., at head of cap. 9 *infra*.

[4] *cognita perfectione vitæ*] So C.; agnita perfectione (without vitæ), B., at head of cap. 10 *infra*.

[5] *festinaverunt*] So C.; festinaverint, B., *infra*.

[6] *obtinuit*] So C.; invenit, B., at head of cap. 11 *infra*.

XII.—De eo quod difficillimus semper inveniebatur Hugo ad recipiendos semel egressos de ordine illo; cum assignatione causæ hujus difficultatis.

XIII.—Quod sacris codicibus solicite acquirendis plurimam Hugo impenderit operam. Et de bibliotheca Winthannensium[1] monachorum, quam regi datam, et Withannensibus a rege collatam, ipse Hugo pristinis restituit possessoribus. Et de prærogativa dilectionis inter utrumque collegium.

XIV.—Quod ad instantiam maxime venerabilium virorum, domini Roberti ex priore Winthoniensi solitarii facti Withannensis,[2] necnon et domini Radini sacristæ, hæc posteris de Hugone cognoscenda scripta sunt.[3]

Finis [Tabulæ][4] secundi Libri.

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[1] *Winthannensium*] So C.; Wintoniensium, B., at head of cap. 13 *infra*.

[2] *ex priore . . . . Withannensis*] So C.; prioris Sancti Swithuni et solitarii Withamensis, B., at head of cap. 14 *infra*.

[3] *scripta sunt*] So C.; scripto mandata sunt, B. *infra*.

[4] *Tabulæ*] Not in C.

INCIPIT LIBER SECUNDUS.

Capitulum I. Libri Secundi.

Quod rex Anglorum[1] domum ordinis Cartusiensis in Bathoniensi territorio nomine Witham fundaverit; et Badoniensem episcopum Cartusiam direxerit, ut Hugonem ad illius regimen mitti obtineret.

Circa A.D. 1174.

Ea igitur tempestate qua bono Christi odore, inter cæteros domus Cartusiensis spirituales viros, Hugonis nomen celebre, multorum circumquaque corda mulcendo, etiam ora repleverat, contigit ad regis Anglorum Henrici[2] secundi notitiam virtutum illius famam tali occasione pervenisse. Quadam die rege in transmarinis agente, venit ad eum vir quidam nobilis de Moriennæ partibus, ...[3] nomine. Rex vero de ordine Cartusiensium, inter alia mutuæ sermocinationis verba, pleraque ab eodem inquirere cœpit. Nam dudum, sanctæ illius conversationis fama præventus, asciverat de domo præfata quosdam fratres; quibus et locum quem ipsi elegerant in Anglia contulerat, villam scilicet Witham appellatam, in Bathoniensi territorio sitam, cum terris et silvis, cum pascuis et vivariis, necnon et aliis fun-

Henry II. hears of Hugh's fame.

The Carthusian convent of Witham lately founded by King Henry.

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[1] *Anglorum*] So B.; Angliæ, C., *supra*, p. 49.

[2] *Henrici*] So C. and Pez.; Henricis, B.

[3] So in B., with space left for one word between *partibus* and *nomine*. In C. there is no blank space, and no *nomine*, the sentence ending with *partibus*.

In 1173 a treaty was in hand for a marriage between Prince John and the eldest daughter of the count of Maurienne, betwixt whom and Henry was consequently much communication. *Hoveden*, 304, &c.; *Wendover*, ii. 369. In 1176, however, John was betrothed to the daughter of the earl of Gloucester.

This helps to prove that Hugh came into England before A.D. 1176. See note (2), p. 64, *infra*.

The 1st prior of Witham.

dandæ illius ordinis domui necessariis. Qui vero prædictis fratribus prior fuerat designatus, ad breve vix tempus in Anglia degere acquievit. Vacationi namque et quieti solitudinis[1] assuefactus, negotium solicitudinis tantæ constructioni debitum mente delicata non ferebat. Tædebat eum, immo et socios ejus pene cunctos, ritus gentis alienigenæ, diætæ insolitæ, et cæterorum quæ 9. moribus advenarum[2] et votis in solo peregrino de facili pariunt offensionem. Nam et provincialium nonnullis formidolosus videbatur eorum esse in suos fines accessus; frustra scilicet istis[3] metuentibus sibi, ne illi, propriis minus contenti limitibus, eorum jugeribus occupandis inhiarent. Quem indigenarum adversum se viri innocentes motum pullulare sentientes, et in futurum præcavere quieti suæ satagentes, priorem suum ad domum suam redire permiserunt; quatinus, communicato cum viris sanctis consilio, vel animæquior ipse rediret, sive alium loco suo[4] ad hæc magis sufficientem destinari obtineret. Rediit ergo, et loco ejus alius mittitur; qui tædio simili affectus, morte beata finem laborum et vitæ initium citius accepit. Reliqui inter ista[5] fratres variis perturbationum procellis immaniter fluctuabant. Rex ipse[6] angebatur medullitus ad hæc. Cœpit namque imaginari jam et pertimere futuri notam ruboris, qua inurendum[7] se noverat apud magnates multarum in circuitu nationum, si cœpta adeo salubria, adeo cunctis exteris gentibus favorabiliora[8] nequivisset consummare.

The 2nd prior.

A viro igitur memorato super his tale recepit consilium. "Ab his," inquit, "domine mi rex, fluctibus,

[1] *quieti solitudinis*] So B. and Pez.; quietæ solitudini, C.

[2] *moribus advenarum*] So C. and Pez.; moribus (only), B.

[3] *istis*] In B.; not in C. Pez. has *illis*.

[4] *suo*] So B. and Pez.; sui, C.

[5] *ista*] So B. and Pez.; hæc, C.

[6] *Rex ipse*] So B. and Pez.; Rex etiam ipse, C.

[7] *inurendum*] So B. and Pez.; mirandum, C.

[8] *favorabiliora*] So B.; favorabilia, Pez.; honorabilia, C.

"unico vos et efficacissimo liberare potestis consilio. "Est in domo Cartusiæ quidam monachus, natalibus "quidem clarus, sed morum strenuitate longe præ"clarior,[1] nomine Hugo de Avalun. Hic, omni virtutum "gratia decoratus, ita est omnibus qui eum noverunt "acceptus et gratiosus, ut solo aspectu omnium in se "rapiat affectus. Qui vero etiam[2] verbum ab ore ejus "audire merentur, tanquam divinum[3] se vel angelicum "gaudent oraculum percepisse. Hunc si novella in "partibus adhuc vestris sanctissimi ordinis hujus plan"tatio cultorem habere meruerit atque rectorem, vide"bitis eam lætissime ad omnem subito gratiam "fructificando proficere. Tota insuper ecclesia, ut "certus sum, Anglicana, illius purissimæ religionis et "religiosissimæ puritatis nitore venustius decorabitur. "Cæterum, quia hunc sui non de facili emittent de "domo sua, ipse quoque, non nisi coactus et invitus, "alterius habitationis adibit sedem, favorabili et strenua
9 b. "opus est legatione, operosa etiam precum ambitione "nitendum, quatinus, hoc solo quamtocius impetrato, "et vester de cætero animus a solicitudinis hujus "molestiis relevetur, et hæc sublimis religio ad gloriam "excellentiæ vestræ insignius propagetur. Invenietis "in uno homine isto, cum cæterarum universitate vir"tutum, quidquid longanimitatis et dulcedinis, quidquid "magnanimitatis et[4] mansuetudinis, in aliquo morta"lium poterit reperiri.[5] Nulli hujus ingrata esse "vicinitas aut cohabitatio valet;[6] nullus hunc vitabit "ut alienigenam; nullus non ut civem, ut domesticum, "ut fratrem, aut amicum intimum, illum respiciet. Nam

Hugh's character, from the nobleman of Maurienne.

[1] *strenuitate longe præclarior*] So B. and Pez.; honestate longe clarior, C.

[2] *vero etiam*] So C. and Pez.; vero (only), B.

[3] *tanquam divinum*] So C. and Pez.; divinum (only), B.

[4] *dulcedinis, quidquid magnanimitatis et*] These words in C. and Pez.; not in B.

[5] *reperiri*] So B. and Pez.; inveniri, C.

[6] *valet*] So B. and Pez.; potest, C.

"et ipse omne humanum genus non aliter quam propria "attendit viscera, universos homines amplectitur et "fovet ulnis et gremio unicæ[1] caritatis." Hæc, et in hunc modum plurima, ille dixerat. Dicenti quoque rex multum applaudens, et gratias agens, dirigit quam celerrime, cum literis regiis, ad domum sanctam, legatos venerabiles, dominum videlicet Reginaldum[2] Bathoniensem episcopum cognomento Lumbarh, et cum eo viros quosdam strenuos et industrios.

The king sends the bishop of Bath, with other ambassadors, to the Great Chartreuse.

Capitulum II.

De tentatione carnis, qua vehementius, imminente jam vocatione sua ad prælationis gradum, vexatus est: et de visione, quam per Sanctum Basilium visitari meruit et curari.

Mirabilis Deus vero in sanctis suis, futurorum præscius, quin potius auctor[3] et conscius, jam prævenerat sanctum suum dispensatione[4] mirabili. Visitaturus namque eum diluculo, subito probavit illum; in probatione subita infirmitatem ejus ostendens illi, in visitatione diluculi suam conferens salutem ei. Ut enim apostolorum principem Dominus sub passionis articulo negare se permissum prius ostendit sibi, in brevi postmodum loco sui aliis præficiendum, ita egit erga fidelem et pervigilem suum servum, super familiam suam mox constituendum. Ostendit namque illum sibi ipsi, multiplicans vulnera ejus, ut ait sanctus Job, etiam sine causa; et sic eum præfecit aliis, sanans prius, supra humanæ modum infirmitatis, contritionem ejus speciali gratia. Quid enim potuit esse causæ, in homine jam

Ps. lxvii. 36.

Job. vii. 18.

Job. ix. 17.

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[1] *unicæ*] In B. and Pez.; not in C.

[2] Reginald Fitz-Jocelin, consecrated bishop of Bath, June 23, 1174: "Natione Anglus, sed educatione "et cognomento Lombardus."—*De gestis S. Thomæ post martyrium*, as in *Anglia Sacra*, i. 562, *note* (u).

[3] *auctor*] So B.; actor, C.

[4] *dispensatione*] So B.; dispensatione sua, C.

Hugh about 40 years old, just before he came to Witham.

circiter quadragenario, jam corpus portanti contritione multiplici pervalide edomitum,[1] jam cor habenti meditatione defæcata, necnon et oratione quam continua tam et pura mundissimum; quid, inquam, habuit,[2]
10. aut in hoc quid potuit esse causæ, ut repente traderetur angelo Satanæ, stimulis carnis [3] colaphizandus usque ad desperationem pene vitæ suæ? Stimulis [4] quidem carnis, paulo minus usque ad mortem accessit carnis; vitæ namque animæ [5] etsi timere potuit, sed desperare nullatenus valuit; quæ jam in tuto fuit, colligata nimirum quasi in fasciculo viventium penes Dominum. Ut autem quid athletæ fortissimo contigerit, quomodo [6] impugnatus fortiter fortius repugnaverit,[7] repugnando vicerit, vincendo triumphaverit, succincte referamus et plane.

2 Cor. xii. 7.

1 Reg. xxv. 29.

Hugh's carnal temptation.

Tanta ei carnis tentatio subito exorta est, tam continue tamque importune in eum debacchata est, ut mallet gehennalibus interim tradi [8] pœnis quam tantis urgeri flammis. Tam ingens pugna, tam forte certamen fuit, ut solius divinæ non dubitetur virtutis fuisse, quod humanitus non cessit, sed viriliter resistendo triumphum reportavit. Quia vero ad plenum hujus modum congressus nemo referre potest, quibus lacrymis, quantis gemitibus, quam crebra confessione, quam aspera flagellatione, vel divinum expetierit adjutorium, vel cor contriverit, vel corpus cruciaverit proprium, eventum [9] hujus belli breviter absolvamus.

Luc. i. 78. Act. xii. 11. Col. i. 13.

Diei cujusdam diluculo visitavit eum hoc ordine oriens ex alto Sol justitiæ, mittens angelum suum, et eripiens eum de potestate tenebrarum harum. Egerat noctem

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[1] *edomitum*] So B.; castigatum, C.

[2] *habuit*] So C.; huic, B.

[3] *carnis*] So B.; carnis suæ, C.

[4] *Stimulis*] So B.; Stimulus, C.

[5] *animæ*] So C.; a se, B.

[6] *quomodo*] So B.; quonam modo, C.

[7] *repugnaverit*] In C.; not in B.

[8] *interim tradi*] So C., Pez., and W. de Worde; tradi only in B.

[9] *eventum*] So B.; per eventum, C.

illam sicut in tenebris, sic ipse insomnis pene totam: luctabatur[1] namque angelus ille tenebrarum adversus eum, ut eum traderet in teterrimam vesperam consensionis[2] iniquæ. Ille vero non solum reluctabatur ei, immo et cum alio luctabatur angelo usque ad mane triumphalis palmæ; illud apostolicum expetens et expectans in se impleri, "Nox præcessit, dies autem "appropinquavit." Sic cum duobus congreditur unus, hunc invitans, illum devitans; repellens illum, attrahens istum. Nimirum ab isto extorquere nititur benedictionem, qua consequeretur de illo ereptionem. Palæstra adeo virilis pugnæ area fuit cellæ suæ; in qua demum athletæ fortissimo, prostrato quidem nec[3] superato, non victo sed fatigato, tenuis obrepsit sopor. Erant quippe oculi ejus præ vigiliarum prolixitate gravati: cui dicere competebat Domino, Prævenerunt oculi mei ad te diluculo, ne prævaricarer eloquia tua; jam vero dormitavit anima mea præ tædio. Nec vero hujusmodi telis leniter[4] vulnerabat eos cum quibus congrediebatur, unum ut compateretur et auxiliaretur, alium ut confunderetur et fugaretur. Summis tandem viribus jaculum hoc tergeminum emittens, uno impetu vicit utrumque colluctantium, sic exclamans, "Per passionem, "crucem, et mortem tuam vivificam, libera me,[5] "Domine." Hoc dicto, solo prosternitur: "Adhæsit," inquiens, "pavimento anima mea, vivifica me secundum "verbum tuum, Domine, qui mortuus es pro me."

Gen. xxxii. 24.

Rom xiii. 12.

10 b.

Ps. cxviii. 148.

Ps. cxviii. 28.

Ps. cxviii. 25.

Continuo, velut in excessu positus, vidit virum Dei, qui eum susceperat ad ordinem illum, sanctum quondam priorem Cartusiæ Basilium, vultu et amictu angelico radiantem astitisse sibi, seque sic voce blanda compellantem: "Quid tibi," inquit, "est, fili carissime,

Vision of St. Basilius.

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[1] *luctabatur*] So C.; luctabitur, B.

[2] *consensionis*] So B.; contentionis, C.

[3] *nec*] So B. and Pez.; non, C.

[4] *leniter*] So B.; leviter, C.

[5] *me*] So B.; nos, C.

"cur ita jaces pronus in terra? Surge, et velle tuum "fiducialiter enarra." Ille vero ad eum: "O," ait, "pater bone, et nutritor meus[1] piissime, affligit me "usque ad mortem lex peccati et mortis quæ est in "membris meis; et nisi more solito auxilieris mihi, en "morietur puer tuus." Vix dictum compleverat, et sanctus sic paucis: "Bene," inquit, "auxiliabor tibi." Moxque patefactis novacula, quam manu tenere videbatur, visceribus ejus, quasi strumam igneam inde visus est exsecuisse, et longius extra cellam projecisse: dataque benedictione, medicus discessit. Æger[2] sanatus, et sibi redditus, somno fugiente resedit; lætatusque[3] supra modum de ostensa sibi claritate nutritii sui, qui ante aliquot[4] annos migraverat ad Dominum, omnimodis[5] et in corde[6] et in carne se reperit immutatum.

Rom. vii. 23.

This vision related to the author by Hugh himself.

Horum summam cum ab ipsius ore Hugonis, secretius mecum loquentis, pluries[7] acceperim, in extrema demum ægritudine sua planius et diligentius totius eventus ordinem, sicut eum modo digessi, mihi enarravit. Quærenti vero utrum aliquem postea hujusmodi senserit in carne sua motum, "Revera," inquit, "quod "aliquem senserim non nego, sed simplicissimum, et "quem non minus contemnere quam comprimere esset
11. "facillimum." Hæc idcirco dixerim, quia aliter de his alium quemdam scripsisse[8] accepi, asserentem videlicet quod per beatam Virginem dominam nostram, Dei genitricem, sibi apparentem visitatus, eunuchizatus et cura-

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[1] *et nutritor meus*] So B. and Pez.; enutritor only, C.

[2] *Æger*] So B. and Pez.; Æger autem, C.

[3] *lætatusque*] So B.; lætusque, C. and Pez.

[4] *ante aliquot*] So C. and Pez.; ante per aliquot, B.

Basilius, who became prior of the Great Chartreuse in A.D. 1151, died in 1173. It would seem to have been about two years after his death when this dream occurred. See *infra*, p. 64, note (2).

[5] *omnimodis*] So B.; omnimode, C. and Pez.

[6] *corde*] So B. and Pez.; anima, C.

[7] *loquentis, pluries*] So B. and Pez.; sæpe loquentis, C.

[8] *quemdam scripsisse*] This writer, and his work, are alike unknown.

tus ita fuerit, quod nullam deinceps carnis titillationem omnino expertus sit.[1] Verum quæ[2] ab ore illius de curatione et curatore ejus audivi, verissime expressi.

Capitulum III.

De adventu nuntiorum regis Cartusiam, cum venerabili episcopo Gratianopolitano; et super illorum postulatione prioris fratrumque diversa sententia; et Hugonis allegatio dissuasoria.

Ita Levites Domini, quem ab utero matris sibi assumpserat electio Dei Patris; jam feriata a præliis, jam celebrante jubilæum optatæ quietis terra corporis sui; post diutinam et devotam ministrationem tabernaculi, custodiendis præparabatur vasis sanctuarii. Mysticum[3] enim legis quinquagenarium ante moribus obtinuit quam annis, prius attigit et implevit sanctitate quam ætate. "Consummatus siquidem in brevi implevit tempora multa; placita enim erat Deo anima illius; propterea et properavit illum educere de medio iniquitatum," libidinis scilicet[4] et elationis. Miscuit ei cœlestis medicus arte mirabili confectam potionem, veneno et balsamo temperatam. Venenum quippe tentantis libidinis venenum extinxit in ejus mente elationis; at vero balsamum superni medicaminis venenum devicit in carne ejus totius libidinis. Illo fundatus est[5] in humilitate, isto in incorruptione[6] solidatus.

Num. viii. 25.

Sap. iv. 13, 14.

[1] *expertus sit*] So B. and Pez.; senserit vel expertus sit, C.

[2] *quæ*] So B. and Pez.; quod, C. In C. the 2nd chapter does not end with this sentence; but contains also the 1st section of the next chapter of B.: "Ita Levites . . . . "intimis sensibus ejus."

[3] In C. the arrangement differs from that of B., given in the text. The first clause of the ensuing quotation from Wisdom, "Consummatis " . . . . multa," coming before this sentence, "Mysticum . . . . ætate."

[4] *scilicet*] So B.; videlicet, C.

[5] *est*] In B.; not in C.

[6] *in incorruptione*] So C.; in corruptione, B.

Sic, sic duobus illis famosis et principalibus antiqui serpentis capitibus in eo contritis, a reliquis ejus membris, id est a vitiis secundariis, facile imposterum triumphavit. Ita vero optabilius a figurali, quam olim Petrus
Act. xii. 9. a materiali eductus Herodis carcere, nesciebat quia vere ista fiebant per angelum; æstimans se tantum visum vidisse, non etiam visus effectum percepisse. Sciebat se ad præsens alleviatum; nesciebat imposterum ab hac febre se esse sanatum. Dominus vero, qui procurabat jam in remotis mundi partibus promotionem ejus, sic, eo nesciente, operabatur salutem in intimis sensibus ejus.

The royal messengers arrive at the Great Chartreuse.

Venientes autem[1] regis legati Cartusiam, assumpto secum venerabili Gratianopolitano episcopo, ipsius loci diocesano, literas domini sui, priori et fratribus præsentatas, persuasoriis[2] verbis suppliciter et strenue pro-
11 b. sequuntur. Omnibus vero ad primum contristatis auditum, prior quam maxime conturbatur: procrastinatur eorum responsio: conscientiæ et vota super negotio discutiuntur interim singulorum. Prior primus[3] petitioni penitus contradicit; fratrum in diversa variatur sententia. Hi talem virum, et universitati ordinis adeo profuturum, in tam remota dirigi nullatenus oportere dicebant; alii, quorum unus dominus Bovo fuit, quem[4] postea priorem Withamiæ hæc sæpius referentem audivimus, a Deo exisse verbum regis asserebant, nec tutum esse contradicere plurimis rationibus edocebant. "Vos," inquit Bovo, "nescitis quidquam; nec cogitatis "quia superna dispositio facit hæc omnia, ut ordinis "hujus sanctitas per virum sanctum usque in supre- "mos[5] mundi limites splendidius elucescat. Sed ne-

The different opinions of the brethren as to granting the king's request. Bovo, afterwards prior of Witham, one of the author's informants.

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[1] *Venientes autem*] Here begins the third chapter in C.

[2] *persuasoriis*] So C. and Pez.; persuasoribus, B.

[3] *primus*] So C. and Pez.; prius, B.

[4] *alii, quorum . . . . quem*] So B. and Pez.; alii quoque, quorum unus Bovo, quem, C.

[5] *supremos*] So B. and Pez.; extremos, C.

" que putetis illum diu sub modio latebrarum vestra-
" rum posse[1] cohiberi. Credite meæ parvitati, inter
" præcipua ecclesiæ sanctæ luminaria ipsum in brevi
" audietis super candelabrum ecclesiastici regiminis
" sublimari. Dudum mihi virtutibus Hugo episcopus
" potius visus est quam monachus extitisse."

Postulatus demum Hugo super hoc suam proferre sententiam, et[2] suam aperire voluntatem, ita citius ait: "Voluntati meæ super statu meo nihil penitus
" reservare jampridem edoctus fui.[3] Quid autem de
" his vere sentiam, libere exponam. In medio vestræ
" sanctitatis tamdiu conversatus, monitis et exemplis
" vestris in tantum adjutus, nunquam vel per unum
" diem animam meam custodire scivi. Unde miror, Hugh argues his great unfitness.
" quomodo in sapientis alicujus animum ascenderit,
" quod ad aliorum regendas animas per memetipsum[4]
" mitti longius debuissem. Qualiter vero instituere
" novam domum sufficerem, qui antiquorum instituta
" servare nequivi? Puerilia sunt ista quæ audio, et
" nec deliberationis tantæ spatio, salvo reverentiæ
" vestræ beneplacito, aliquatenus digna. Omissis de
" cætero igitur talibus, cum et negotium arduum sit,
" nec patiens dilationis, vestraque intersit solerter pro-
" videre, ne regis illius cœpta ad periculum animarum
" et ordinis sancti dedecus protelentur diutius imper-
" fecta, e vobis, aut ex cæteris domibus vestris, virum
" quempiam ad hoc opus idoneum eligite, et cum istis
" mittite. Viris autem istis, tanquam sapientibus, et
" vos sapienter respondite; velle eorum[5] melius quam 12.
" ipsi postulent adimplete; assignantes eis non quem
" utpote decepti, sed qualem ut religiosi et discreti
" quærunt. Non expedit deceptos in persona postulati

[1] *posse*] In B. and Pez.; not in C.

[2] *et*] In C. and Pez.; not in B.

[3] *fui*] So B. and Pez.; sum, C. and Surius.

[4] *memetipsum*] So B.; meipsum, C. and Pez.

[5] *sapientibus . . . velle eorum*] So B. and Pez.; sapientibus respondete, et vos sapienter velle eorum, C.

" inconsultius exaudiri, qui decipi in qualitate personæ " nec ipsi volunt. Sic denique in sua petitione exau- " diantur, ut gaudeant se utilius quam petierint ex- " auditos."

Capitulum IV.

Quod Hugo, instar omnium[1] justorum spiritu pleni Benedicti, carnis evicta[2] impugnatione in seipso, regendis aliis præfici dignus fuit. Et quod tandem cum regiis nuntiis compulsus[3] Withamiam venit, et a fratribus ibidem consistentibus cum inæstimabili gaudio susceptus est.[4]

Revera enim tentationis, ex parte et perennius quam intelligeret devictæ, metu nimium adhuc trepidabat; quam itineris hujus occasione aliquatenus excitari aut reaccendi summo studio præcavebat. Nesciebat tale quid secum in præsenti, quale dudum cum omnium spiritu justorum pleno gestum legerat Benedicto, divinitus fuisse actitatum. Nam et iste[5] modo, sicut quondam Benedictus, carnis tentatione vehementissime impugnatus est; sed cum Benedicto et Hugo[6] repugnavit, cum Benedicto vicit, cum Benedicto triumphavit; cum Benedicto quoque, hoste superato, aliorum dux Christi militum effici, et institutor sacræ conversationis, cum Benedicto sanctissimo et ipse in omni sanctitate probatissimus meruit inveniri. De quo, sicut inferius planius[7] dicetur, quidam versificator egre-

Hugh and St. Benedict.

Infra, v. 20, fol. 134 b.

[1] *instar omnium*] So B.; instar sancti omniumque, C., *supra*, p. 49.

[2] *evicta*] So B.; devicta, C., *supra*.

[3] *compulsus*] So B.; ire compulsus, C., *supra*.

[4] *ibidem . . . susceptus est*] So B.; ibi consistentibus cum ineffabili gaudio susceptus sit, C., *supra*.

[5] *iste*] So B.; isto, C.

[6] *Hugo*] So B.; ipse, C.

[7] *planius*] So B.; plenius, C.

gius verissime et brevissime, multa unius[1] bona paucis complexus, ita ait :

" Pontificum baculus, monachorum norma, scholarum
" Consultor, regum malleus, Hugo fuit."

Qui licet hæc quæ præmissa sunt, seu et alia, pro sui excusatione instantius prosequeretur, interna tamen dispositio cuncta suaviter moderantis sapientiæ Dei nullatenus potuit nutus sui[2] effectu privari. Sed nec prioris quidem[3] patrocinium, Hugonem[4] retinere cupientis, ei contra dispositarum a Deo rerum ordinem poterat suffragari. Utriusque vero contradictio, et prioris videlicet et Hugonis, dum nescienter nititur refragari, compellitur necessario famulari operanti invisibiliter majestati.[5] Nam quo pertinacius prior resistebat, quo 12 b.
instantius Hugo se ad hæc insufficientem asserebat, eo vehementius episcopi præsentes, cum suis consiliatoribus, junctis tandem sibi quibusdam fratrum[6] de conventu natu majoribus, ut fieret quod rex tantus petierat perurgebant. Quid plura? Fratrum tandem universitas, tum precibus tum et rationibus eorum[7] qui advenerant victa, petentibus[8] cedit.

Hugo, assentire flagitatus a cunctis, in priorem, cum aliud non posset, transfundit sententiam. Sciebat id sibi ab illo, qui eum ut animam suam diligeret,[9] et a se nullatenus elongari optaret,[10] vix aut nunquam injungi posse. Quem monitis[11] sui episcopi, cunctorum etiam gemebundis precibus qui aderant interpellatum, sic dicunt qui intererant respondisse. " Vivit Dominus,

[1] *unius*] In B. ; not in C.

[2] *nutus sui*] So B. and Pez. ; suæ virtutis, C.

[3] *quidem*] In B. and Pez. ; not in C.

[4] *Hugonem*] So B. and Pez. ; hunc, C.

[5] *majestati*] So B. and Pez. ; divinæ majestati, C.

[6] *fratrum*] So B. and Pez. ; fratribus, C.

[7] *rationibus eorum*] So Pez. ; rationibus only, B. ; orationibus eorum, C.

[8] *petentibus*] So B. and Pez. ; petentibus eisdem, C.

[9] *diligeret*] So B. and Pez. ; diligebat, C.

[10] *optaret*] So B. and Pez. ; captabat, C.

[11] *Quem monitis*] So B. and Pez. ; Quem quidem priorem monitis, C.

The prior absolutely refuses to command Hugh to go.

" nunquam sermo iste egredietur ex [1] ore meo, quo " jubeam Hugonem meam senectutem [2] deserere, suaque " dulcissima et pernecessaria præsentia Cartusiam vidu- " are." Qui, nimia importunitate universorum tandem obrutus, et quid faceret potius non inveniens, conversus ad dominum [3] Gratianopolitanum, ait: " Jam quidem " ratum est quod de me dixi; Hugonem a me vox " mea aut mens mea nunquam removebit. Tu jam vi- " deris; tu episcopus noster es, tu et pater et frater " noster. Si hoc ei [4] injungas, si præcipias, ego [4] non " contradico, non resisto." Nec plura locutus, jam vocem fletu interrumpente, lacrymis indulgebat, quibus mentis anxiæ leniret dolorem.

But consents to abide by the decision of the bishop of Grenoble.

Videres [5] jam per ora cunctorum rivos fluere [6] lacrymarum. Episcopus et ipse,[7] ut erat piissimus, et monachus valde honestus et mansuetus, compellentibus omnibus ut permissa sibi a priore in Hugonem uteretur potestate, ita primum universos alloquitur: " Quia vo- " bis, fratres carissimi, quos non minus conversatione " quam professione Christianæ perfectionis apicem con- " scendisse manifestum est, nos desides, et a culmine " vestræ sanctitatis longe inferiores, non necesse est

His speech to them.

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[1] *ex*] So B. and Pez.; de, C.

[2] *senectutem*] Hence I conclude that this prior must have been Guigo II., who succeeded Basilius in 1173, resigned in 1176, and died in extreme old age in 1188. For Jancelinus, who succeeded in 1176, survived until 1233, and must have been almost a young man at the time of Hugh's removal into England. This, therefore, I suppose to have taken place circa 1175.

In cap. 2 (*supra*, p. 56), it is stated that Hugh was now about 40 years old. I have accordingly placed his birth circa 1135. It has been generally said that he was born in 1140. The authority for this date is the abridged Life of St. Hugh in Surius; but the writer seems to have made the statement merely from misunderstanding a passage of this Magna Vita. See *infra*, lib. v. cap. 18, second note.

[3] *dominum*] So B. and Pez.; episcopum, C.

John, then bishop of Grenoble, had been a Carthusian monk. Hence the *frater noster* directly afterwards.

[4] *ei*, and *ego*] Both in B. and Pez.; neither of them in C.

[5] *Videres*] So C. and Pez.; Videns, B.

[6] *fluere*] So B. and Pez.; effluere, C.

[7] *Episcopus et ipse*] So B. and Pez.; Episcopus igitur, C.

“ ostendere quid in his [1] quæ Dei sunt agere debeatis;
“ aut etiam vos monere, quatinus vobis melius [2] cognita
“ strenue compleatis, qui in omni vita vestra non quæ
“ vestra sunt, sed quæ Jesu Christi vos quærere com-
“ probatis; hoc unum ad memoriam vobis, domine
“ prior, sed et vestræ, fratres, universitati revocandum 13.
“ putavi, quo vobis ante oculos ponatur, qualiter in casu
“ simillimo se habuerint prædecessores vestri. Cum
“ enim, ad instantiam sancti Cenomanensis tunc epi-
“ scopi Berticramni,[3] in occiduas Galliarum partes sanc-
“ tissimus Benedictus dilectum et sanctum discipulum
“ suum Maurum, fundandæ gratia religionis monasticæ,
“ destinaret, similem ibi luctum, ex luctus causa non
“ dissimili, legitis [4] exortum. Quem suum pariter et
“ fratrum dolorem ea sanctus Dei ratione compescuit,
“ ut ostenderet non oportere servos Dei [5] ullatenus con-
“ tristari, super his quæ velle noverint Dominum suum.
“ Ubi et verbum intulit memoria dignissimum: ‘Ne
“ ‘forte,’ ait, ‘hac ipsa nostra tristitia Deo, quod absit,
“ ‘inveniamur contraire.’

The similar instance of St. Benedict and St. Maur.

“ Sed et te, Hugo, frater carissime, in hoc quoque imitari convenit quem sequi semper dulce [6] habuisti, unigenitum Filium summi Patris; qui de altissimo secreto suæ Deitatis, pro multorum salute, ad publicum dignatus est exire humanæ conversationis. Et tu igitur peregrinari ad modicum a tuis carissimis, postposito interim [7] quietis adeo dilectæ silentio, pro eo ne cuncteris, in præsentis vitæ exilio, ut ei perenniter postmodum socieris in beatitudinis suæ regno.

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[1] *quid in his*] In C. and Pez.; not in B.

[2] *quatinus vobis melius*] So B. and Pez.; ut melius, C.

[3] *Berticramni*] So B.; Bercitramni, C.

[4] *ex luctus . . . legitis*] So B.; ex hujusmodi causa non dissimiliter legistis, C.; et luctus causam non dissimilem legitis, Pez.

[5] *servos Dei*] So C. and Pez.; servos only, B.

[6] *quem sequi semper dulce*] So Pez.; quem semper dulce, B.; quem sequi superdulce, C.

[7] *interim*] So C. and Pez.; internæ, B.

He commands Hugh to go.

"Hoc ego, licet indignus, vice ipsius, in remissionem "peccatorum tuorum, ob compensationem æternorum "præmiorum, tibi injungo, et in vi[1] obedientiæ fir-"miter præcipio. Perge itaque sospes et felix, cum "venerabilibus viris istis, qui te vocare venerunt; cu-"ramque suscipe domus Withamiæ, in Anglia favente "Domino construendæ. Præsis quoque constanter, et "prosis instanter loco, et fratribus ibi congregatis in "nomine Domini, et congregandis."

Hugh in vain begs to be released.

Hanc Hugo diffinitionem aliquamdiu pedibus se pontificis advolvendo[2] irritare nitens, nec quidquam proficiens, cessit postremo; seseque orationibus omnium præsentium commendans, fratribus in osculo pacis valefaciens, cum legatis illis profectus est, ad regem venit, tandemque cum favore maximo ab ipso dimissus, et ad Witham cum honore deductus, tanquam angelus Domini a paucis fratribus qui tunc ibi erant in priorem suscipitur cum gaudio ineffabili. Hæc nos aliquantulum diffuse prout gesta sunt retulisse, nulli sit onerosum; quibus et Hugonis modestia et humilitas, quibus et fratrum suorum in eum[3] benevolentia et caritas evidentius commendatur. Habent præterea in his unde sibi me-
13 b. tuant, qui nulla[4] regulari disciplina probati, ipsi regulariter victuros quibus præsint coacervant: habent simul et prælati, qui talibus auctoritatem talia præsumendi administrant. Qui si forte et nobis qui hoc[5] scribimus cœperint indignari, noverint profecto et vere noverint, se ab Hugonis ingenio alienos.[6] De quo sane manifeste constat, quia in religione perfecta et perfectissima ab infantia perfectissime conversatus, promotionem suam in hujusmodi procurantes exhorruit, impedire conantes arctius[7] dilexit.

He arrives at Witham.

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[1] *et in vi*] So B. and Pez.; et virtute, C.
[2] *advolvendo*] So C. and Pez.; devolvendo, B.
[3] *eum*] So C.; eorum, B.
[4] *nulla*] So C.; in illa, B.
[5] *nobis qui hoc*] So B.; vobis quibus hæc, C.
[6] *alienos*] So B.; esse alienos, C.
[7] *arctius*] So B. altius, C.

Capitulum V.

De solerti provisione Hugonis super universis quæ utilitas flagitabat ecclesiæ Withamensis. Et quam favorabilem se beneficumque præstiterit[1] pristinis illius loci indigenis, in transmigratione ipsorum.

Invenit autem fratres, velut alter Joseph, in Dothaim, quod interpretatur defectus. Consistebant equidem in silva, haud procul a regia tunc villa vocabulo Witham; quæ futurorum quodam[2] præsagio tale nomen creditur sortita. Dicitur namque Latine, mansio, sive habitatio, sensus: quod excellenter, per adventum veri hujus Christi philosophi, locus ipse effici meruit in re, attractis undique ad odorem notitiæ suæ viris sensatis, in omni verbo et in omni sensu præstantissimis. Qui manentes ibidem et habitantes corpore, ad illam æternam patriam, cujus perfectis jam sensibus gaudia prægustant,[3] cogitatione et aviditate inhiare non cessant. Quos autem invenit fratres habebant cellulas ex asseribus contextas, vallo perexiguo et palis circumseptas. In his utcumque usque ad tempus correctionis[4] sese recipientes, omnibus, ut breviter dicatur, aut pene omnibus necessariis, ac[5] debitis ordini suo adminiculis, erant carentes. Neque enim diffinitum erat usque adhuc, ubi major, ubi[6] minor ecclesia, illa[7] monachorum cellis et claustris, hæc[7] cum fratrum domunculis et hospitum[8] diversoriis, aptius construi debuisset. Villam

Gen. xxxvii. 17.

Witham, *i.e.* Wit-ham, the house of understanding.

The state in which Hugh finds the new convent.

[1] *præstiterit*] So C., *supra*, p. 49; præstitit, B.

[2] *quodam*] In B. and Pez.; not in C.

[3] *prægustant*] So B. and Pez.; prægustabant, C.

[4] *correctionis*] So B. and Pez.; correptionis, C.

[5] *ac*] So C. and Pez.; aut, B.

[6] *ubi*] So B. and Pez.; vel, C.

[7] *illa* and *hæc*] These in B.; not in C. Pez. has "monachorum cellæ et claustrum, cum fratrum," &c. C. and Pez. both have *debuissent* at the end of the sentence, instead of *debuisset* of B.

[8] *hospitum*] So C. and Pez.; hospitium, B.

supradictam, eorum jam ditioni[1] cessuram, habitatores pristini incolebant: necdum provisum eis fuerat, ut sedes avitas sine murmure, sine sui læsione, novis vellent aut possent successoribus cedere. His et aliis de situ, de[2] qualitate loci, necnon et de cæteris quæ ne-
14. cessitas ordinis flagitabat loco convenire, vel utilitati ibidem conversantium inservire, diligenti solertia perspectis ac singillatim pernotatis, Hugo, nam et[3] inter eos ita condictum[4] fuerat, ad regem citius repedavit. Cumque de singulis quod sibi videretur[5] exposuisset, rex in omnibus prudentiam illius et modestiam admiratus, quæcunque[6] ille disposuit et ipse approbavit, quæ postulavit libenter indulsit.

The former inhabitants of Witham removed.

Ac primo quidem universos convocari fecit prædiorum vel rerum quarumlibet possessores: quos loco cedere oportebat, ne quolibet strepitu, aut frequentiæ cujuscunque accessu, solitudinis suæ alta silentia interrumpi, aut saltem interpellari vel[7] modice potuissent. Quibus, ex parte regis, optio in commune data est, ut e duobus quod maluisset[8] unusquisque eligeret; agros scilicet et habitandi loca, conditione pari ut apud Witham fuerant sortiti, in regiis ubi elegissent maneriis reciperent, aut, pristinæ servitutis jugo absoluti, quas vellent regiones libere incolandas adirent. Tunc aliis terras, aliis petentibus libertatem, Hugo juris benigni æmulator tenacissimus regi ait: "Jam, " domine, hoc etiam provideri necesse est, ut pro " domibus, vel pro quibuscunque[9] in culturas et " varias structuras sumptibus aut sudoribus istorum,

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[1] *jam ditioni*] So B. and Pez.; juriditioni, C.

[2] *de*] So B. and Pez.; et de, C.

[3] *et*] In B.; not in C. Instead of *Hugo nam et*, Pez. has *Hugo noster*.

[4] *condictum*] So C. and Pez.; edictum, B.

[5] *quod sibi videretur*] So B.; quæ sibi viderentur, C.; quod sibi videbatur, Pez.

[6] *quæcunque*] So C. and Pez.; et quæcumque, B.

[7] *vel*] In B. and Pez.; not in C.

[8] *maluisset*] So B. and Pez.; mallent, C.

[9] *quibuscunque*] So C. and Pez.; quibusque, B.

"compensatio pecuniaria tribuatur; quatinus in nullo "detrimentum sustinentibus per nos, lætis læti,[1] et "benevolis succedamus grati." Ad hæc[2] in primis cum velut difficilem se exhiberet rex, ille in bonitate præcipuus, in[3] interventu strenuus, adjecit dicens: "Revera," inquit, "domine mi, nisi usque ad obolum "novissimum super omnibus his satisfactum fuerit[4] "prius hominibus istis, locus idem non poterit con- "ferri nobis." Ita vero mercem sibi, ut putabat, in nullo profuturam rex emere compulsus, tuguria scilicet[5] vetustissima, tigna cariosa, et parietina semiruta, multum effudit æs pro brevi commodo. Venditores autem, accepto pretio, novo negotiationis genere exhilarati quia ditati, novum benedicebant institorem, qui de longe portaverat panem suum; panem utique confortantem, primo utique cor[6] proprium, ne regi quod esset audire dignum reticeret, et ut quod[7] esset congruum mediocribus exhiberet. Deinde etiam ipse rex et illi mediocres eodem pane roborati et confortati sunt, utique ad ædificationem animæ, sed illi qui egebant etiam ad solatium hujus vitæ.

Hugh insists upon their receiving full compensation.

Prov. xxxi. 14.

14 b.

Verum negotiator iste bonus, tantillo non contentus lucro, ubi[8] justitiam servasse potius quam fecisse misericordiam sibi videretur, ita regi ore faceto rursus infit: "Eja, domine mi rex, ecce in terra tua propria "divitem te domibus numerosis advena ipse et egenus "feci." Ad hæc[9] subridens ille, "Sic," inquit, "dites- "cere non ego cupiebam. Divitiæ istæ jam pene "egenum me fecerunt. Sed nec scio cui sint[10] usui

[1] *læti*] In B. and Pez.; not in C.
[2] *hæc*] So B. and Pez.; hoc, C.
[3] *in*] In B. and Pez.; not in C.
[4] *fuerit*] So C. and Pez.; fuit, B.
[5] *scilicet*] So B.; videlicet, C. and Pez.
[6] *primo utique cor*] So B.; primum cor, C.
[7] *quod*] In B.; not in C.
[8] *ubi*] So B.; ne, C.; nisi, Pez.
[9] *hæc*] So B. and Pez.; hoc, C.
[10] *sint*] So C. and Pez.; sunt, B.

"opes istæ." Tum Hugo, hoc modo elicita per ejus responsum occasione[1] quod intendebat proferendi, "Bene," inquit, "bene: en, ut video, parvipenditis commercium "istud. Fiat igitur quod vestram deceat[2] magnitudi- "nem: mihi, non habenti ubi caput reclinem, dentur "ædes istæ." Stupens ad hanc postulationem rex, et postulantem cum admiratione intuitus, "O te," inquit, "dominum mirabilem! Num putas quod novas vobis "domus nequeamus[3] exstruere? Dicito tamen quid tu "inde faceres." Et ille, "Non decet," inquit, "re- "galem amplitudinem de quibusque minimis interro- "gare. Hæc prima est petitio mea ad te; et cum "sit modica, cur moram patior in exaudiendo?" Tum rex alludens, libenter enim ingenium viri, ut erat prudentissimus, longa concertatione verborum explorabat, "O," inquit, "hominem in solo peregrino pene "jam violentum! Iste, si viribus niteretur,[4] quid "ageret, qui verbis ita extorquet? Ne vero duriora "nobis inferantur ab eo, fiat quod exigit." Tunc ille concessas sibi ædes omnium pristinis dedit possessoribus; quarum illi jam pretium possidentes, iterato ipsas aut pretio distrahunt, aut transferunt alias iterum[5] inhabitandas. Sic ille, non jam in sanguinibus ædificaturus Jerusalem, Neemiæ solertia præditus et devotione, favore Salomonis, solicitudine[6] David, locum ut modo cernitur exstruere festinabat.

He begs of the king the houses of these ejected natives.

And restores to them the materials.

Mich. iii. 10.

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[1] *elicita . . . . occasione*] So B. and Pez.; eliciens . . . . occasionem, C.

[2] *deceat*] So C. and Pez.; decet, B.

[3] *Num . . . nequeamus*] So Pez.; Non . . . nequeamus, B.; Non . . . valeamus, C.

[4] *niteretur*] So B., Pez, and Surius; uteretur, C.

[5] *iterum*] In B. and Pez.; not in C.

[6] *solicitudine*] So B.; et solicitudine, C.

Capitulum VI.

Quomodo rex, modestiam expertus et longanimitatem viri Dei, juraverit illum, se vivente, de regno ipsius nullatenus discessurum; seque consilia salutis suæ illi communicaturum asseruerit.

The buildings of the new convent delayed for want of funds.

Accidit interea, majori constructionis jam parte convenienter explicita, regem, variis regni curis detentum, minus intendere quibusdam fabricis perficiendis, quarum usus pernecessarius videretur.[1] Inde, sumptibus in stipendia deficientibus, artifices queruli priorem et fratres importunis crebro verbis lacessebant. Hinc quosdam e fratribus ad curiam prior destinavit, qui regi super hujusmodi defectu opportune suggererent, huncque suppleri obtinerent. Ille provisurum se negotio, et necessaria citius pollicetur esse missurum. Redeunt qui missi fuerant, nihil præter verba reportantes. Dissimulante interim principe quod promiserat adimplere, cessatum est funditus ab opere. Prior sub silentio sustinendum credidit, ut rex motu proprio quod expedire noverat exequi studuisset. Verum, ipso diutius negligente, iterata legatione interpellatur; iterumque, sicut prius, verbum, non datum, reportatur. Inter hæc, multa dilatione protracta,[2] tædium subrepsit fratribus. Quidam ex his etiam, bile commoti, verbis in priorem asperioribus invehuntur. Desidiæ eum simul et negligentiæ incusant, qui per seipsum regem, licet in remotis agentem, pro tanto negotio jam olim non adisset.

The king applied to in vain.

Even a second time.

Brother Girard's expostu-

Fratrum[3] autem quidam, Girardus nomine, vir austeri quidem ingenii, sed bene religiosus, et sermone inter

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[1] *videretur*] So B. and Pez.; videbatur, C.

[2] *protracta*] So B. and Pez.; prostrata, C.

[3] *Fratrum*] So B.; Frater, C. and Pez.

lation to Hugh.

magnates et principes efficacissimus, talibus priorem verbis [1] affatur: "Quousque, domine prior," inquit, "palpandum judicatis hominem durissimum, nec potius "ei palam denuntiatis ut consummet citius ædificia, "quibus carere non debet forma ordinis nostri; aut, "si ulterius differre maluerit, valefacientes ei, ad patriam "et domum propriam redire, una cum nobis omnibus, "maturius festinetis? An minus animadvertitis, quia "in ordinis nostri redundat injuriam tanta circa nos "illius incuria, et nos ipsi pateamus cunctorum in "circuitu derisioni; qui, tot jam temporibus hic "commanentes, exiguis nequeamus mansiunculis istis "culmen imponere? Quod si verecundia vos innata "cohibet, ne homini huic quæ decet [2] proferatis, adeamus ipsum pariter, et quæ ei [3] dicturus sum ego ipse "audietis." Convocatis autem cunctis [4] fratribus, et negotio in commune prolato, placuit omnibus Girardum cum priore proficisci ad regem. Et prior, "Consilium," inquit, "vestrum et ego gratanter accepto. Verumtamen vobis, frater Girarde,[5] providendum erit, ut "quemadmodum libere, ita et modeste vos habeatis in "vestro sermone. Cum enim sit, ut vere comperi, "princeps iste sagacis admodum ingenii, et inscrutabilis "fere [6] animi, forsan, ut tentet nos, dissimulat exaudire "nos. Scit procul dubio perfectionis quam professi "sumus quam maxime interesse, illud dominicum implere documentum quo dicitur nobis, 'In patientia "'vestra possidebitis animas vestras;' necnon et illud "beatissimi Pauli, 'In omnibus exhibeamus nos sicut "'Dei ministros, in multa patientia.' Multa vero "patientia in eo comprobatur, si multa contraria sive "adversa in multa lenitate supportet longanimitas

Hugh's advice to Girard.

Henry II.'s sagacity and inscrutableness.

15 b.

Luc. xxi. 19.

2 Cor. vi. 4.

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[1] *verbis*] In C. and Pez.; not in B.

[2] *decet*] So B. and Pez.; decent, C.

[3] *ei*] In C. and Pez.; not in B.

[4] *cunctis*] In C. and Pez.; not in B.

[5] *Girarde*] So C. and Pez.; grande, B.

[6] *fere*] In B. and Pez.; not in C.

"multa. Patientia enim sine longanimitate, non multa "sed curta erit; absque lenitate vero, prorsus nulla "erit."

Assumptis itaque prior secum prædicto Girardo, et alio fratre nomine Ainardo, viro grandævo et probatissimæ in sancta religione virtutis, ad regem profectus est. Quos ille omnes, ac si cœlestes angelos, venerabiliter excipiens, ad insinuationem instantis negotii blanda locutus, bona pollicitus, dilationis excusans [causam],[1] celerius omnia perficienda promittens, sumptus tamen[2] in præsentiarum non contulit, nec quando esset collaturus certius intimavit. Tum[3] vero infrendens frater Girardus, suæque[4] potius deliberationis pristinæ quam admonitionis sibi factæ memor, regem aggreditur durius arguere. "Demum quidquid," ait, "de cætero visum "vobis fuerit, domine rex, de faciendo vel omittendo "opere inchoato, mea ulterius non intererit præsentia.[5] "Totum vobis regnum vestrum quietum cedo: ad nos- "tram potius Cartusiensem eremum,[6] vobis valefaciens, "mox redibo. Putatis[7] vos nobis gratiam exhibere, si "vestro nos vel pane sustentetis, cum eo penitus non "egemus.[8] Verum[9] satius nobis est ad saxa nostrarum "confugere Alpium, quam ad talem hominem habere "conflictum, qui totum quod pro salute sua geritur "tanquam perditum arbitratur. Habeat sibi,[10] citius "amissurus et cui nescit ingrato relicturus, opes quas "tantum amat; nec Christus his dignatur,[11] nec quis-

Hugh, with brothers Girard and Ainard, goes to the king.

The king, as before, promises everything, but gives nothing.

Girard's attack upon the king.

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[1] *dilationis excusans causam*] So Pez. and W. de Worde; dilationis excusans, B.; dilationem excusans, C.

[2] *tamen*] In B., Pez., and W. de Worde; not in C.

[3] *Tum*] So B. and Pez.; Tunc, C. and W. de Worde.

[4] *suæque*] So C. and Pez.; suæ, B.

[5] *præsentia*] In B.; not in C. or Pez.

[6] *eremum*] In C., Pez., and W. de Worde; not in B.

[7] *Putatis*] So B., C., and W. de Worde; Putatisne, Pez.

[8] *egemus*] So B., Pez., and W. de Worde; egeamus, C.

[9] *Verum*] So B., Pez., and W. de Worde; Vere, C.

[10] *sibi*] So C. and Pez.; ergo, B.; igitur, W. de Worde.

[11] *dignatur*] So B., Pez., and W. de Worde; dignetur, C.

"quam bonus Christianus participari." Hæc ita, immo et his satis duriora, Girardi blandimenta ad tantum dominatorem fuisse referuntur. Quid vero pio inter ista et modesto priori suo animi fuit? Referebat sæpius jam episcopus talia eum et tanta prosecutum, ut horum post tantum temporis ipse reminiscens totus inhorresceret. Tunc vero, cum ista proferebat heros ille, cui ex Spiritu Dei tanta libertas fuit, hic tanto vice regis
16. suffundebatur rubore, ut vix confusionem cordis sui ipse toleraret. Monebat fratrem modestius effari, talibus parcere, aut penitus silere. Verum is, ut erat conscientiæ purioris et reverendæ canitiei, sanguinis etiam generosi, nihili ducebat quæcunque dixisset, quin jam dictis[1] alia atque alia, quibus principem corrigeret aut erudiret, nec adhuc dicenda subnecteret. Putares eum cum Eliu, amico beati Job, musto zeli debriatum loqui:
Job. xxxii. 19. "En, venter meus quasi mustum absque spiraculo, quod "lagunculas novas dirumpit;" itemque "Conceptum
Job. iv. 2. "sermonem quis poterit cohibere?"

The king takes all the abuse philosophically. Utters not a word in reply.

Verum interea regem videres philosophantem. Non vultus[2] immutavit, non verbum edidit; immo tacitus et tranquillus dicentem sustinuit, quousque universa quæ mente concepisset ore parturiret. Tandem ille satiatus, præcordialique parturitione exoneratus, finem fecit objurgationibus, et silentio labia flagellantia concedens, spiritum continuit, vocem repressit. Habito post hæc ab universis aliquamdiu alto silentio, priore vultum præ confusione deprimente, rege[3] autem subaspiciente, æstusque mentis illius ex gestibus ipsius perpendente,

At length addresses Hugh.

sic tandem ipse rex orsus est loqui. "Quidnam tu," inquit, "meditabundus deliberas tecum, vir bone? "Num etiam tu[4] abire disponis, et cedere nobis regnum

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[1] *quin jam dictis*] So C.; suam (or, si jam) dictis, B. Pez. has, "quin diceret alia . . . erudiret, et "alia adhuc dicendo subnecteret."

[2] *vultus*] So B. and Pez.; vultum, C. and W. de Worde.

[3] *rege*] So B. and C.; regem, Pez. *autem* in B. and Pez., but not in C.

[4] *Num etiam tu*] So B. and Pez. Numquid et tu, C.; Numquid tu, W. de Worde.

"nostrum?" Ad quem ille submisse et leniter: "Non "adeo de vobis," inquit, "domine, despero. Potius "compatior impedimentis vestris et occupationibus, "quibus præpediuntur[1] salutaria studia animæ vestræ. "Occupati enim estis; et cum Dominus adjuverit, bene "prosequemini cœpta salubria." Tunc rex complexus eum, cum juramento ait: "Per salutem animæ meæ, "dum vitales spirabo auras, tu a meo regno non dis-"cedes. Tecum enim partiar consilia salutaria, tecum "et studia animæ meæ necessaria." Misit extemplo et sumptus, opusque summa cum instantia jussit compleri.

Hugh's answer.

The king's delight with him.

The good result of their mission.

Capitulum VII.

De singulari erga priorem Withamiæ regis favore; propter quem illum genuisse carnaliter ipse rex æstimabatur a multis. Et de monitis ipsius circa salutem, variamque utilitatem, tam ipsius regis quam et quorumlibet aliorum.

Post hæc princeps ille magnus viri Dei crebrius fruebatur colloquio,[2] consilio amplius delectabatur. Nec erant multi, sed nec, ut a multis credebatur, vel unus sub omni ejus erat potestate, in quo magis requiesceret spiritus ejus, quam in priore Withamiæ.

Hugh's intercourse, and great favour, with the king.

16 b.

Erat autem potestas ejus multa; cui tota, cum parte maxima Hiberniæ, serviebat Anglia; cui Neustria cum Andegavia, Aquitania quoque vel Gasconia,[3] necnon et finitimarum regionum tractus multi et magni subjacebant. In omnibus vero terris his nulla inveniebatur persona, cujuscunque gradus aut ordinis, cui libentius auscultaret, cui promptius[4] obtemperaret quam homini

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[1] *præpediuntur*] So B. and Pez.; impediuntur, C.

[2] *colloquio*] So B. and Pez.; eloquio, C.

[3] *vel Gasconia*] So B.; vel Vasconia, C.; cum Gasconia, Pez.

[4] *promptius*] So B. and Pez.; pronius, C.

huic, in omnibus quæ ratio salutis animæ suæ ab eo inquiri vel exaudiri exigebat. Tanta denique familiaritate illi seipsum committebat, tam singulari amoris privilegio cunctis fere hominibus illum præferebat, ut crederent et assererent pertinaciter nonnulli, hunc illius filium naturalem, hujus illum genitorem fuisse carnalem.

Believed by some to have been a son of Henry II.

Vidimus post mortem regis Ricardi, hujus de quo loquimur regis filii et successoris, cum esset Hugo in finibus Aquitaniæ,[1] innumeras undique diversæ conditionis et dignitatis turmas ad ipsum concurrere, nec aliter quam a regis defuncti germano super statu suo ipsum consulere. Contendebant nobiscum plures, illum fratrem regis nuncupantes; nec credebant[2] nobis de illius cognatione aut progenie quod verum noveramus asserentibus. "Nos," inquiunt, "quid verum habeatur[3] "de his melius scimus, agnovimus evidentius. Dominus "noster[4] quondam rex Henricus nunquam externum "hominem ut istum amabat, ut istum honorabat;[5] de "nullo ut de isto confidebat; nemini ut isti seipsum "credebat. Nisi esset iste filius ejus, quod etiam corporis forma consimilis fateri probatur, nunquam se "et sua tam specialiter illi exponeret, nec in tantum "honoris culmen hominem alienigenam tanta cum "instantia promoveret."[6]

Hugh like Henry II. in person.

Et hæc quidem illi. Verum nos quod verissime scimus firmissime asserimus, quia[7] non istam ei penes regem gratiam conciliaverat caro et sanguis, sed reve-

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[1] *Aquitaniæ*] So C. and Pez.; Equitaniæ, B. It seems, however, to be a blunder for *Andegaviæ*. See *infra*, lib. v. cap. 10.

[2] *credebant*] So C. and Pez.; cedebant, B.

[3] *habeatur*] So B. and Pez.; asseratur, C.

[4] *noster*] In C. and Pez.; not in B.

[5] *ut istum . . . honorabat*] So B. and Pez.; nisi istum amabat, nec ut istum honorabat, C.

[6] *promoveret*] So B. and Pez.; promovisset, C.

[7] *quia*] So B. and Pez.; et quia, C.

latio et inspiratio Patris qui est in cœlis. Ita tamen[1] in hac quoque parte gratiæ complebat in famulo suo Dominus, quod suis promiserat in evangelio discipulis, omnia propter ipsum relinquentibus; "Accipietis in[2] 17.
"hoc seculo centies tantum, et in futuro vitam æter- Mar. x. 30.
"nam." Nam conscius ipsius, qui in excelsis erat Job. xvi. 20.
manifeste noverat, quam sincero, quamque perfecto affectu cordis ipsum, relictis omnibus, ille sequeretur, qui nisi propter ipsum[3] nihil præter ipsum amare sciebat.

Rex quoque id ipsum acute prævidens et perpendens, sicut hanc a Deo gratiam noscitur percepisse, ut viros bonæ conversationis testimonio probatos arctius diligeret, tanto eum præ cæteris coluit eminentius, quanto senserat illum divini amoris facibus flagrare excellentius. Nec enim in sermone assentationis, nedum adulationis, aliquando fuit apud eum: enimvero qualem noverat expedire, sibi primo, deinde suis, postremo universis, illum cupiens exhiberi, instabat opportune, importune,[4] pro causa et negotio, pro tempore et loco, arguens, obsecrans, et increpans eum, in omni patientia et suavi doctrina; miscens, juxta Sancti Benedicti egregiam sententiam, temporibus tempora, terroribus blandimenta. Tam vero solerter et circumspecte, adeo efficaciter et modeste, nunc subtilibus quarumdam rerum argumentis, nunc splendidis virorum illustrium exemplis, regis animos alliciebat, et quo vellet sæpius ducebat, ut videretur, juxta illud dominicum ad beatum Job, rhinoceros voluntarie servire sibi; videretur et ipse rhinocerontem alligare loro suo. Nec erit absurdum si etiam dicatur quia[5] glebas vallium post eum rhinoceros iste confregerit; qui duritiam hominum terrena sapientium adeo emolliverit, ut post eum in odore unguen-

Henry II.'s love of men of good conversation.

2 Tim. iv. 2.

Hugh's power over him.

Job. xxxix. 9, 10.

Cant. i. 3.

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[1] *Ita tamen*] So B.; Ita enim, C.
[2] *Accipietis in*] So B.; Accipietis, inquit, in, C.
[3] *nisi propter ipsum*] So C. and Pez; nisi ipsum propter, B.
[4] *importune*] In C. and Pez.; not in B.
[5] *quia*] So B.; quia et, C.

torum ipsius currere, et eum sibi in ducem et præceptorem eligere, dulce tandem habuerint.

Verum de his subsequens sermo planius quæ fuerint dicenda, prout Dominus dederit, explicabit. Nunc seriem cœptæ narrationis prosequamur. De illis itaque rebus duntaxat seu negotiis consiliabatur iste cum illo, quæ Christum, quæ ecclesiam, quæ regni tranquillitatem, quæ populi pacem, quæ denique suam ipsius[1] contingebant salutem. Curas terrenorum tam in nullo cum illo tractabat, quam sola ipse cœlestia curabat, sola quibuscunque posset,[2] amanda, quærenda, et obtinenda inculcabat. Quam multis tamen bona quoque terrena, Hugonis hortatu, ille contulerit, quoties iras in clementiam per Hugonem mutaverit, et his et a quibus offensus esset veniam concesserit, quot ecclesias et loca religiosa Hugonis obtentu provexerit, rebusque necessariis ampliaverit, perlongum esset singillatim recensere. Monebat hunc assidue, non in vana ventoque fugatiore mundi prosperitate atque potentia confidere, non in incerto divitiarum sperare, sed in Deo vivo, qui vera est fortitudo, qui certa et æterna est beatitudo sperantibus et confidentibus in se. Suadebat ei facile[3] tribuere, perituris permansura comparare, indigentibus communicare bona momentanea, cum[4] quibus sortiretur æterna.

His counsels to the king.

17 b.

Their good effect upon the king.

His benefactions to religious houses.

1 Tim. vi. 17.

Super variis excessibus sæpius[5] arguebat eum, ad correctionem[6] sedulo invitabat. Corripiebat eum vehementissime pro ecclesiis cathedralibus et cœnobiis vacantibus, quæ in manu sua illicite sæpius ac diu detinebat, et per[7] manus suorum pessime tractabat. In

Hugh's rebukes of the king, especially for keeping vacant bishop-

[1] *suam ipsius*] So C. and Pez.; suam only, B.

[2] *quibuscunque posset*] So B. and C.; quibuscunque posset modis, Pez.

[3] *facile*] So B. and Pez.; faciliter, C.

[4] *momentanea, cum*] So B. and Pez.; temporalia, pro, C.

[5] *sæpius*] In B. and Pez.; not in C.

[6] *correctionem*] So B. and Pez. correptionem, C.

[7] *et per*] So C. and Pez.; quæ per, B.

præficiendis tandem episcopis et abbatibus, abuti eum usurpata a prædecessoribus suis potestate convincebat. Insinuabat omnium pene[1] malorum causas et materiam in[2] populo Dei per indignos pullulare prælatos, per eosdem foveri, per ipsos augeri, per eos et vigere. Pro his vero omnibus, in illos præcipue pœnas divino asserebat judicio retorquendas, qui talibus in eorum promotione auctores se aut fautores non timuissent exhibere. "Et quid necesse est," aiebat, "O princeps "sapientissime, ut pro vano cujuscunque favore per-"sonæ, tot animabus mortem perniciosam inferas, tot "de perditione multorum, Christi morte redemptorum, "dispendia Deo irroges, tibique perinde tot supplicio-"rum cumulos in futurum reponas? Quanto satius "liberas quibusque[3] electiones juxta canonum scita "relinqueres, et teipsum tot malorum labyrintho ex-"plicares; [et][4] tuas ad hoc tantum partes interpo-"neres,[5] ut Deo acceptum, et in eis[6] quæ Dei sunt "populo tibi subdito[7] profuturum qui eligerent, præ-"valerent, in contrarium nitentes in suis molitionibus "elisi deficerent. Hac enim ratione provida sanctorum "patrum dispensatio, in præficiendis ecclesiarum rec-"toribus, Christianissimis olim principibus locum no-"scitur accommodasse non extremum; quo per eorum 18. "sincerissimam diligentiam, ambitiosorum si quæ emer-"sisset temeritas facilius premeretur, religiosorum "vero[8] unanimitas in studiis suis robur, in votis et[9] "effectum expeditius consequeretur." Talibus Hugo insistebat eloquiis, hujuscemodi erga principem vacabat

rics and abbeys in his hand.

[1] *pene*] In C. and Pez.; not in B.

[2] *in*] In C. and Pez.; not in B.

[3] *quibusque*] So B. and Pez.; quibuscunque, C.

[4] *et*] Not in B. or C.; in Pez.

[5] *interponeres . . . subdito*] This in C. and Pez.; not in B.

[6] *eis*] So C.; his, Pez.

[7] *subdito*] So C.; credito et subdito, Pez.

[8] *vero*] In C. and Pez.; not in B.

[9] *et*] Not originally in B., an after interlineation; not in C.; in Pez. before *in votis*.

Hugh's frequent intercourse with the king.

monitis, quoties occasione qualicunque[1] ejus utebatur familiari accessu, quoties secretiore illius potiebatur affatu. Et quidem[2] ratione ipsum multiplici adibat frequentius, nunc accersitus ab ipso, nunc pro variis domus quam fundabat et regebat necessitatibus ultro ad eum pergens. Emergebant vero creberrime tunc temporis regi hinc inde adversa perplurima, quæ jugiter viri spiritualis varia consolatione ferebat levius, nonnunquam vero superabat fretus orationibus ejus facilius, plerumque autem ejus instructus consiliis et circumspectus[3] prudentius declinabat.

Capitulum VIII.

Qualiter in mari Britannico regia classis pene naufragata optatum litus sedata tempestate subivit; rege invocante per merita prioris Withamiæ Deum, et vovente quod eum promoveri satageret in episcopum.

The king in danger of shipwreck.

Contigit vice quadam regem, cum classe non modica, medium[4] pelagus quod inter Neustriam Britanniamque limitatur sulcantem, nimia repente suborta tempestate, pene naufragari. A prima denique vigilia noctis mare intumescens furentibus ventis, nimiis[5] motibus aut obsistere aut alludere[6] visum, naves medias nunc astris inserere,[7] nunc immergere abysso laborabat. Hoc elementorum ludo nescio an aliquid in hoc mundo humana pertulerit conditio luctuosius. Sub hac, morte ipsa amariore, mortis imagine, non modicum temporis[8]

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[1] *qualicunque*] So C. and Pez.; quacunque, B.

[2] *Et quidem*] So B. and Pez.; Equidem, C.

[3] *et circumspectus*] So C.; not in B.; circumspectius aut, Pez.

[4] *medium*] In C. and Pez.; not in B.

[5] *ventis, nimiis*] So B. and Pez.; ventorum nimis, C.

[6] *alludere*] So B.; allidere, C. and Pez.

[7] *medias . . . inserere*] So B. and Pez.; mediis . . . inferre, C.

[8] *temporis*] So B. and Pez. tempus, C.

expensum docebat singulos navigantium, omne vitæ mortalis spatium vix exiguum reputari posse momentum, si sagax inspector rerum illius contempletur occasum. Nil rex, nil consul, nil potens, nil fortis aut dives, nil quilibet senior aut juvenis,[1] totum illud causabatur quod eatenus vixisset, quod[2] serenum aliquando vidisset et tranquillum. Jam[3] sub oculis præsens mortis imago cogebat nonnullos habere in votis, ipsius pridem aculeum pertulisse. Quibus mens sanior erat 18 b. confessioni peccatorum insistebant, ex desperatione vitæ præsentis solicitudinem futuræ capientes. Precibus plerique gemebundis votisque ad Deum, ad[4] sanctos ac sanctas, subclamitabant.[5]

He appeals to Hugh's prayers for aid.

Rex tandem et ipse in hæc verba prorupit: "O," inquit, "si vigilaret nunc Cartusiensis Hugo meus, "si secretis intenderet modo precibus, si vel solennibus cum suis fratribus interesset modo divinorum "officiorum excubiis, non ita in longum mei oblivisceretur Deus." Tunc altius ingemiscens, "Deus," inquit, "cui servit in veritate prior Withamiæ, illius "interventu ac meritis nobis, in tanta pro peccatis "nostris angustia juste deprehensis, clementer miserere," Ferunt quidam etiam vovisse eum, quod ad pontificalem niteretur gradum quamtocius illum promovere, si meruisset incolumis ad portum pervenire. Nec mora: pelagi fragor, ventorum turbo, subsedit et evanuit; cadunt fluctus, redit aura lenior, fretum funditus complanatur; naves universæ optato potiuntur litore; referuntur ab universis gratiarum actiones divinæ clementiæ. Rex de cætero[6] venerationi viri Dei se totum devovit.

And to his merits.

Is saved.

His consequent veneration of Hugh.

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[1] *nil quilibet senior aut juvenis*] So B. and Pez.; nil juvenis aut senex, C.

[2] *quod*] So B.; et quod, Pez.; ut, C.

[3] *Jam*] So B. and Pez.; Jam enim, C.

[4] *ad*] So B. and Pez.; et ad, C.

[5] *subclamitabant*] So Pez.; subclamitant, B.; subclamabant, C.

[6] *Rex de cætero, &c.*] So B. In C. the chapter ends with *divinæ clementiæ*; the next chapter beginning with *Rex de cætero, &c.*

Capitulum IX.

Quod, expleta constructione habitationis monachorum et conversorum, Hugo sacris vitæ contemplativæ otiis ferventi devotione animum impenderit. Et quod per soporem, spiritu vigilante et orante etiam vocaliter, Amen repetere sæpius consueverit. Et quod semper totus et integer inveniebatur in eo, ad quod eum intendere cujusque temporis ratio præscribebat.

Completion of the two houses: one for the monks, the other for the lay brethren.

Ipse, completa jam ædificatione utriusque mansionis, fratrum scilicet et monachorum, solitis sanctæ conversationis exercitiis, quo liberius, eo et impensius vacabat. Tempus omne quod somni sola necessitas sibi minime vindicasset, orationi aut lectioni, meditationi vel spirituali indulgebat collationi sive exhortationi: quanquam et dormienti corpore mentis nunquam dormitionem subrepere [1] credidisses, si familiarius ei adhæreres, si dormientem solicitius [2] observares, si referentem quæ corde vigili inter soporis nexus spiritu [3] liber percepisset studiosius attendisses.

19.

Hugh prays even in his sleep.

Audires hunc centies, cum vehementi spiritus impulsione, cum forti labiorum impressione, sive interdiu sive noctu quiescentem, mysticum illud, ore toties Dominico iteratum, Amen, quasi in conclusionem præmissæ orationis proferre. Nihil vero aliud ab ore dormientis, sicut plerisque moris est aut voces aut verba somniando emittere, aliquando procedebat; sed leniter, silenter, et quietissime pausando, nunc per intervalla rarius, nunc vero frequentius, protracta aliquantulum prima syllaba, et ultima in acutum veluti jaculando emissa, Amen innumeris vicibus repetebat.

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[1] *subrepere*] So C.; surripere, B. and Pez.

[2] *solicitius*] So C. and Pez.; sollitius, B.

[3] *spiritu*] So B. and Pez.; spiritus, C.

Quoties hoc a dormiente prolatum audivimus, toties illud sponsæ de Canticis illi congruere sentiebamus, ut loqueretur cœlesti sponso anima ipsius, dicens, "Ego dormio, sed[1] cor meum vigilat," immo etiam orat. Quoties vero ea nobis quæ per soporem sensisset aut vidisset[2] referebat, hymnicum illud ei competere perpendebamus, quod ille vigilando etiam attentius sæpe canebat, "Exuta sensu lubrico, Te cordis alta som-"nient." Nec vero mirum si dormienti non deerant[3] interna serenitas,[4] intima claritas, mera suavitas, quem vigilantem externa vanitas, cæca curiositas, impura voluptas, suis irretire illecebris nullatenus prævalebant.[5] Cant. v. 2.

Cum vero corporalia sumebat alimenta, cum faucibus tereret cibi nutrimenta terreni, tunc potissimum aures ejus esuriebant et hauriebant verbum Dei. Si cum fratribus pro more, juxta consuetudinem diei festi, refectorium ingressus una cum illis pranderet, prout ipse cæteros et monebat et docebat, oculos in mensa, manus in scutella, aures ad librum, cor ad Deum habebat.[6] Si solus edebat in cellula, partiebantur sibi liber et mensula oculorum officia: tunc enim lumina ejus sibi distrahebant[7] vicissim, hinc liber apertus, hinc panis appositus: nam pulmenta rarius adjiciebantur. Aqua sola sæpius poculum simul et juscellum fuit. Condimentum his epulis pretiosissimum nunquam defuit, sermo Dei. Codicem vero celeri perstringens obtuitu,[8] velut raptim, animo potius transmisit quod ruminaret, quam desiderio quod illud satiaret, aut studio quod illi satisfaceret.

Readings at meals.

Water generally his only drink.

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[1] *sed*] So B.; et, C. and Dorlandus, with the Vulgate.

[2] *vidisset*] So B.; audisset, C.

[3] *deerant*] So B. and Pez.; deerat, C.; Dorlandus also has the singular.

[4] *serenitas*] So C., Pez., and Dorlandus; sinceritas, B.

[5] *prævalebant*] So B. and Pez.; prævalebat, C.

[6] *habebat*] So B. and Pez.; semper habebat, C. and Surius.

[7] *distrahebant*] So C. and Pez.: detrahebant, B.

[8] *obtuitu*] So B.; intuitu, C.

19 b. Always earnest in applying to the work in hand.

In omni namque[1] tempore et in omni loco, quod loci, quod temporis flagitaret ratio, hoc et ipse faciebat, hoc et aliis agendum monebat. Quam adeo velut in habitum sibi verterat ordinatissimam et saluberrimam institutionem, ut cum semper totus et integer esse videretur in eo, ad quod eum intendere præscribebat loci præsentis aut horæ dispositio, hoc etiam ipsum tempore quiescendi observaret in lectulo. Nunquam eum lectulus, dummodo esset incolumis, vel[2] ad momentum tenuit vigilantem. Mox, ut ejus membra stratum excepisset, et ipsa sopor pariter excipiebat: si[3] quando intempestive, quolibet casu, excitaretur a somno, confestim vel ad orationem surgebat, vel sub momento solvebatur rursus in soporem.

Capitulum X.

De eo quod sublimes in eruditione viri, tam de clericorum quam et de monachorum ordine, agnita perfectione Withamensium, abdicata mundi hujus sapientia, Christianæ inter eos philosophiæ mancipari festinaverint.

His, et hujusmodi spiritualis disciplinæ studiis, florente apud Witham Hugone, et cum suis condiscipulis[4] salubriter philosophante, confluebant ad eum plurimi diversæ conditionis seu professionis viri religiosi, aspectu illius et affatu ædificari, instrui, et munere optatæ consolationis refoveri, certius præsumentes. Nec vero sua quempiam spes fallebat: nullus hac in parte pio fraudabatur cordis desiderio. Cunctis apud Witham exempla dabantur perfectæ religionis; omnes

The perfection of religious

[1] *namque*] In B. and Pez.; not in C.
[2] *vel*] So C. and Pez.; velut, B.
[3] *si*] So C. and Pez.; sed, B.
[4] *condiscipulis*] So B. and Pez.; discipulis, C.

inde reportabant documenta sanæ instructionis; quique ibidem affatu replebantur[1] piæ devotionis. Hinc subito, per omnes Britanniæ fines, sanctæ hujus opinionis fragrantia suaviter diffusa, multorum præcordia tantæ dulcedinis afficiebat gratia, ut viri literatissimi, variisque redditibus ditati, relictis hujus mundi pompis, sanctæ et sinceræ illius conversationis humilitatem tota devotione expeterent, totaque alacritate subirent. Gaudebant illustrissimi disciplinarum secularium[2] magistri, sub tanti magisterio doctoris illud implere apostolicum; "Si quis videtur inter vos sapiens esse, "stultus efficiatur ut sit sapiens." Abdicata itaque vana mundi sapientia, sub disciplina præceptoris adeo docti, efficiuntur et ipsi docibiles Dei, tramitem Christianæ philosophiæ indeclinabili vitæ carpentes rectitudine. Nonnulli quoque ex monachorum, necnon et clericorum ordinibus regularium, sub virgam[3] solertis se transferre cupiebant pastoris, sagaci nimirum animo perpendentes, corporeæ quidem pascuæ ariditatem, quæ penes eum reperiebatur, pinguedine spiritualis alimoniæ uberius compensari.

discipline at Witham.

Eminent men resort thither.

1 Cor. iii. 18. 20.

Joh. vi. 45.

Experientia docente sentiebant manifeste, longius a pastore isto illam relegari maledictionem, qua mulctatur in libro beati Job, qui "pavit sterilem, et viduæ "non benefecit." Hujus quippe sub dispensatione pastoris, hæc vice versa sterilis, de qua et per seipsam veritas dicit, "Caro non prodest quidquam," macerabatur abstinentia, squalebat cilicio, vigiliis pro deliciis in[4] frigore et inedia exercebatur; vidua vero, cujus vir abierat via longissima, nec ante plenilunium[5] re-

Job. xxiv. 21.

Joh. vi. 64.

Prov. vii. 19, 20.

[1] *quique ibidem affatu replebantur*] So B.; quisque ibidem affectu replebatur, C.; et quisque affectu replebatur, Pez.

[2] *secularium*] So B. and C.; scholarium, Pez.

[3] *virgam*] So B. and Pez.; virga, C.

[4] *in*] In B.; not in C.

[5] *plenilunium*] So C. (See Prov. vii. 19–20); plenissimum, B.

versurus, sed tunc ab integro meritorum[1] fulgore ad cœlestis eam thalami delicias introducturus, hæc, inquam, vidua apud fidelem hunc amicum sponsi epu-
Luc. xvi. 19, &c. labatur quotidie splendide, calceabatur hyacinthino, induebatur purpura et bysso. Nihil tamen huic cum illo divite erat commune, qui, post illius sterilis[2] cultum et epulum,[3] sepelitur[4] in infernum. Hujus namque
Apoc. xix. 8. byssus viduæ, secundum Apocalypsim, justificationes fuerunt carnis et spiritus; purpura, crucis Dominicæ stigmata; hyacinthus vero cœlestia desideria, quibus internorum affectuum muniebantur vestigia. Talibus
Lament. iv. 5. siquidem insignibus adornata, nutriebatur in croceis;
Ecclus. xxx. 27. et, juxta sententiam viri sapientis, "Epulæ ejus dili-"genter fiebant.". His ipsa quotidie saginanda epulabatur splendide, splendoribus repleta cœlestis theoriæ.

Hugh cautious in admitting new members. Hæc videntes et cognoscentes plurimi, nitebantur in sancta suscipi harum triclinia feminarum. Earum vero præpositus, ut erat prudens per omnia et circumspectus, nec cito nec facile aperiebat pulsantibus.
1 Joh. iv. 1. Probabat namque spiritus, ut monet apostolus, si ex Deo essent;[5] et quidem non sine cauta dulcedine, et leni[6] quadam asperitate. Aperuit autem quibusdam, post largiora[7] probamenta, perseverantibus in pulsando; verum, ut ex fine patuit, non in omnibus illis
20 b. beneplacitum fuit Domino. Abierunt quippe retror-
Some, nevertheless, desert the order. Gen. xix. 17–23. sum, etsi forte non omnimodis[8] post Satanam, ex illis quidam;[9] declinabant vero cum Loth montem[10] contemplationis arduæ, salvandi forsitan in Segor actionis

[1] *ab integro meritorum*] So B.; sub integro maritorum, C. Perhaps *sub integro meritorum* would be the right reading.

[2] *illius sterilis*] So C.; hujus nominis, B.

[3] *et epulum*] In B.; not in C.

[4] *sepelitur*] So B.; sepultus est, C.

[5] *essent*] So B. and Pez.; sunt, C.

[6] *leni*] So C. and Pez.; levi, B.

[7] *largiora*] So B. and Pez.; longiora, C.

[8] *omnimodis*] So B.; omnimode, C.

[9] *quidam*] In C.; not in B.

[10] *montem*] So B.; in montem, C.

piæ; non valentes cum Moyse ad caliginem accedere in qua [1] erat Deus, sed redeuntes in tabernacula sua in quibus [2] habitaverant prius. Ex. xx. 21.

Capitulum XI.

De turbulenta inquietudine Andreæ et Alexandri, qui ordinem deseruerunt Cartusiensem. Et quod Alexander, postea facti pœnitens, redeundi aditum non invenit.

Concussa sunt interea maternæ pietatis in Hugone viscera. Collidebantur [3] inter se duo, quos nitebatur parturire Deo, rei quidem veritate parvuli, sed sua, immo et publica æstimatione magni. Andreas unus, alter Alexander vocabatur.[4] Posterior secularis, ut vulgus loquitur, extiterat canonicus, cognomen habens de Lewes,[5] prænominatus magister, major habitus in quadrivio, sed minor repertus in evangelio. Prior ille, qui et Andreas, monachus habebatur et sacrista monasterii quod Muchelia [6] nuncupatur. De horum utroque illud Rebeccæ, matri [7] quæ eos parturiebat licuit proferre, "Si sic mihi futurum erat, quid necesse fuit "concipere?" Uterque istorum, sibilo instigatus serpentis antiqui, sæpius in Hugonem, semper vero in sanctum quem indignus subierat ordinem, dente vipereo sæviebat. Corde siquidem reversi in Ægyptum, manna cœlicum [8] nauseantes, pepones et allia suspirabant. Nec in longum fraudati sunt miserabili desiderio suo; sed

Gen. xxv. 22.

Alexander de Lewes, one of these deserters.

Andrew, a monk of Muchelney, another.

Gen. xxv. 22.

Num. xi. 5.

[1] *accedere in qua*] So B.; conscendere ubi, C.

[2] *tabernacula . . . quibus*] So B.; tabernaculum suum in quo, C.

[3] *Collidebantur*] So B.; Collidebant, C.

[4] *vocabatur*] So B.; vocatus, C.

[5] *cognomen habens de Lewes*] So B.; cognomen de Leus, C.

[6] *Muchelia*] So B.; Muchelenia, C.; Mulchelneia, Pez.

[7] *illud Rebeccæ, matri*] illud Rebeccæ mater, B.; id Rebeccæ matri; C.

[8] *cœlicum*] So B.; cœleste; C.

usque ad nauseam ingurgitati, sero intellexerunt, quid
Luc. xv. 13, &c distet inter siliquas regionis longinquæ, et panes domus paternæ. Nec vero in sugillationem sacri ordinis, ad quem alter eorum rediit, alter vero accessit, hæc dicimus; sed quid eis acciderit, qui bonum non bene deseruerunt, sed nec bene ad bonum accesserunt, veraciter intimamus.

Num. xvi. Versi namque in seditionem, ut illi quondam famosi murmuratores Moysem, ita Hugonem isti durius ex-
Deut. xxxii. 21. acerbabant, irritantes eum[1] in vanitatibus suis. Andreas utcumque modestius furebat; Alexander vero,[2] sine moderaminis respectu, multa suo Paulo mala
2 Tim. iv. 14. ostendebat. "Seduxisti nos," inquit, "pessime, et in-
"duxisti[3] nos in locum horroris et vastæ solitudinis, "privatos et exutos habitationibus amœnis, rebusque "opimis; et quasi non essent[4] religiosæ quietis habi-"tacula in seculo, ita hic inter feras et frutices nobis "ferino more delitescendum præscribis. Abundat omnis "terra religiosorum cœtibus virorum, ubi et cohabitan-"tium multitudo ad solatium, et perfectio satis super-"que nobis sufficeret ad exemplum; et ecce soli sine "solatio, præ accidia languidi et torpentes, neminem "totis diebus videmus quem imitemur, parietes solos "quibus includimur intuemur. Sed nec sedent[5] nobis "nimium licet argutæ rationes tuæ; manifestis enim "et rectissimis sententiis nostris semper adversatur "sermo tuus. Ita vero rarissimæ adhuc in terris "jugum novellæ hujus legis portandum ingeritur "nobis, ac si perierit ubique, præterquam apud Car-"tusienses, Christianitas tota, et vix paucissimis ho-"munculis via sit comperta[6] salutis. Verum quos

[1] *exacerbabant, irritantes eum*] So C.; exarcebant only, B.; Pez. has *exacerbabant.*

[2] *vero*] In C. and Pez.; not in B.

[3] *induxisti*] So B. and Pez.; huc induxisti, C.

[4] *essent*] So B. and Pez.; sint, C.

[5] *sedent*] So B. and C.; cedent, Pez.

[6] *comperta*] So B. and Pez.; aperta, C.

"potiora non latent, hæc inutilia et vana diutius "tenere nec debent nec valent. His ergo, salubriora[1] "quæsituri, ulterius recusamus addici."

Talibus sacrum ordinem illum agebat[2] blasphemiis, talibus virum Dei afficiebat conviciis, hominis pervicacia vesani. Dolebat interea Hugo periculis eorum, qui jam firmaverant sibi sermonem nequam apostasiæ. Ps. lxiii. 6. Timebat quoque scandalis[3] infirmorum, ac recenter conversorum, quos, præter inevitabiles undecunque prodeuntes tentationum æstus, hujusmodi vehementius exagitabant tempestuosæ procellæ.[4] Erat enim spiritus eorum, male scilicet robustorum, velut turbo impellens Is. xxv. 4. parietem sanctæ illius societatis, discindensque pro viribus compagem. Quantum denique mœstitudinis, quantumque tædii, sacrum istud pectus, in fraterna compassione et vera pietate tenerrimum, occupaverit, pro illorum amara obstinatione, nec ipse qui hoc pertulit ullis potuit, ut sæpius fatebatur, verbis declarare.

Vidimus autem postea hunc ipsum Alexandrum, jam Cluniacensem monachum, rebus aliquantulum sibi cedentibus contra votum, permutationis suæ pœnitudine ductum, Hugonis tunc episcopi ambitiosius gratiam implorare; nobis etiam preces ingeminare multiplices, quo, interventu nostro, reditum mereretur ad veri, ut asserebat, paradisi incaute perditam mansionem. Verum, sicut per Apostolum dictum est de Esau, "Non in- "venit pœnitentiæ locum, quanquam cum lacrymis in- "quisierit eam." Obstitit enim non solum memoratæ improbitatis suæ in posterum quoque suscepta transgressio, verum etiam præsentis inquietudinis suæ notabilis occasio. Translato enim ad regimen Cluniacensis

21 b.

Alexander desires to return to Witham, but is refused.

Heb. xii. 17.

[1] *salubriora*] So B.; longe salubriora, C.

[2] *agebat*] So B. and C.; arguebat, Pez.

[3] *scandalis*] So B. and C.; scandalum, Pez.

[4] *exagitabant . . . procellæ*] So B. and Pez.; exagitabat tempestuosa procella, C.

Hugh, abbot of Reading; and of Clugni.

monasterii Hugone Radingense[1] abbate, qui eum, ob literarum prærogativam et magni nominis umbram, in commensalem sibi et familiarem asciverat, hic, jam velut inglorium se reputans et destitutum, deteriora sentire cœperat de claustrali amplitudine et sodalium[2] multitudine, quam senserat pridem de angustia cellæ et solitariorum raritate.

Capitulum XII.

De eo quod difficillimus semper inveniebatur Hugo ad recipiendos semel egressos de ordine illo; cum assignatione[3] hujus difficultatis.

Hugh inflexible in refusing to receive again those who had deserted the order.

Semper quidem Hugo difficillimus inveniebatur ad recipiendos semel egressos ab ordine, seu monachos seu conversos; asserens huic quam maxime religioni cavendam sedulo instabilium[4] levitatem palearum. Hoc siquidem nomine illos exprimebat, qui ad facilem motum tentationis separantur a collegio bonorum, excussi ab area initæ professionis. Hujusmodi homines in aliis commodius habitare posse locis religiosis[5] dicebat, in quibus vitæ activæ disciplina etiam istos quandoque promovet ad salutem. Eo autem ipso, quod talium experta et probata societas repudiatur ab ordine Cartusiensi, tam illis consuli aiebat, qui ne ingrediantur repelluntur, quam et illis qui intro admissi, quieti interius morantur; cum et istis id ad quod minus idonei sunt non confertur, aliis vero eorum accessu impedimentum non irrogatur. Nullius vero, quamlibet dilecti, quamlibet præminentis viri, ullatenus admittebat in hoc

[1] *Radingense*] So B.; Radigensi, C. Hugh, abbot of Reading, was made abbot of Clugni in 1199.—*Anglia Sacra*, i. 304.

[2] *sodalium*] So C.; sodali, B.

[3] *assignatione*] So B.; assignatione causæ, C., *supra*, p. 51.

[4] *instabilium*] In B. and Pez.; not in C.

[5] *religiosis*] So B. and Pez.; religionis, C.

casu preces; omnibus in commune aditum claudens redeundi, qui sponte deseruissent, in quibus se prius intractabiles exhibuissent, septa ovilis sui. Zelabat per 22.
omnia suorum quietem, tanquam suam[1] ipsius salutem: unamquamque commissarum sibi animarum non aliter attendebat, non aliter omni studio spiritualis pulchritudinis excolebat, quam sponsam amantissimam Domini sui. De qualibet ipsarum, omnibus quidem sed specialius sibi, vel cuilibet illius ordinis rectori, voce cœlestis sponsi illud de Canticis æstimabat proferri: "Adjuro vos per capreas, cervosque camporum, ne Cant. ii. 7.
"suscitetis neque evigilare faciatis dilectam, quousque "ipsa velit." Videbatur ei non solum ipsos hanc adjurationem spernere, qui aliqua improbitate sabbatum illorum sanctum et delicatum præsumerent infestare; Is. lviii. 13.
immo et illos qui infestos dissimularent vel inclusos reprimere, vel infestaturos et exclusos ne ingrederentur negligerent arcere. Rediit autem, ut prælibavimus, et memoratus Andreas, nominis sui honore mutilatus, ad nota infantiæ suæ cunabula.

Andrew returns to Muchelney.

Capitulum XIII.

Quod sacris codicibus solicite acquirendis plurimam impendit[2] operam; et de bibliotheca Wintoniensium monachorum, quam regi datam, et Withamensibus collatam, Hugo[3] pristinis restituit possessoribus; et de prærogativa dilectionis inter utrumque collegium.

Libet succincte quiddam, ex gestis viri spiritu pleni geminæ dilectionis, Dei videlicet ac proximi, referre,

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[1] *suam*] So B.; sui, C. and Pez.

[2] *plurimam impendit*] So B.; plurimam Hugo impenderit, C., *supra*, p. 51.

[3] *collatam Hugo*] So B.; a rege collatam ipse Hugo, C., *supra*, p. 51.

quod ejusdem, quæ in illo vehementer enituit, sincerissimæ caritatis insigne documentum fuit. Igitur pene jam, pro consuetudine illius ordinis, integro fratrum numero, ædificiis quoque regularibus decenter consummatis, ædificandis indesinenter in sancto proposito sibi commissarum ovium animabus boni hujus pastoris invigilabat solertia. In cujus negotii non mediocre adjutorium, sacris codicibus conficiendis, comparandis, et quibus posset modis acquirendis, haud segnem operam impendebat. His enim pro deliciis et pro divitiis tempore tranquillo, his bellico sub procinctu pro telis vel armis, his in fame pro alimonia, et in languore pro medela, religiosis quibusque, maxime vero solitariam gerentibus vitam, utendum esse memorabat.

Hugh's anxiety to procure copies of the Holy Scriptures.

His description of the blessed uses of Holy Scripture.

The king assists him.

Hinc contigit [1] ut cum rege familiarius quodam tempore agens, de penuria librorum intersereret mentionem. A quo admonitus ut conscribendis insisteret
22 b. per conductitios scriptores libris, membranas sibi deesse respondit. Tum ille: " Et quantum," ait, " pecuniæ " tibi vis conferri, ad hunc supplendum defectum ?" " Una," inquit, " marca argenti diu sufficiet." Rex ad hæc subridens, " O," ait, " quam immoderate gravas " nos." Jussitque incontinenti decem marcas fratri qui cum eo erat numerari. Promisit etiam unam bibliothecam, utriusque testamenti corpus integre continentem, se transmissurum ei. Rediit prior domum. Rex [2] promissi sui non immemor, inquirit solicite bibliothecam optime confectam, quam ei conferre potuisset. Suggeritur demum studiosius quærenti monachos Sancti Swithuni egregiam recenti et decenti opere confecisse bibliothecam, in qua ad mensam edentium fratrum legi debuisset. Quo ille comperto oppido gavisus est; accersitoque quamtocius priore illius ecclesiæ, sub multæ recompensationis pollicitatione donari sibi munus

The king's gift of the Winchester Bible.

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[1] *contigit*] In C., Pez, and W. de Worde; not in B.

[2] *Rex*] So B.; Rex igitur, C.; Et rex, Pez.

optatum petiit, citiusque impetravit. Itaque prior Withamiæ cum fratribus suis, bibliotheca regio munere suscepta et inspecta,[1] non mediocriter et ipsi[2] lætati sunt; in eo potissimum gavisi, quod styli elegantiam, totiusque operis venustatem, operosior emendatio sublimius commendaret.

Hugh insists upon returning the Bible to Winchester.

Contigit post hæc, quemdam ex monachis ecclesiæ Wintoniensis, ædificationis gratia, venisse Withamiam. Quem prior, more suo, summa cum affabilitate, optato[3] reficiens sanctæ discretionis suæ colloquio, didicit repente ab eo, cum quanta supplicatione dominus rex bibliothecam ipsam dignatus fuerit a priore suo postulare. "Et nos quidem in eo," ait, "etiam gratulamur im-"pensius, quod vestræ illam contulit sanctitati. Quæ "si[4] vobis per omnia placet, bene res processit; sin "alias, et si a vestra consuetudine dissidet aliqua sui "parte, nos ista pro libitu vestro longe meliorem citius "conficiemus, pro vestra in omnibus dispositione ordi-"nandam. Hanc enim nostro usui, nostræque con-"suetudini, nec sine magni sudoris impensa, fecimus "consonare."[5] Ad hæc prior admirans, nescierat enim prius quonam ordine rex optinuisset illam, fratri[6] continuo ita affatus est: "Itane dominus rex ecclesiam "vestram fraudavit adeo necessario labore vestro? "Crede mihi, frater amantissime, restituetur vobis in-"continenti bibliotheca vestra. Sed et[7] vestrorum frat- 23.
"rum devote per vos supplicamus universitati, quatinus "nostræ dignentur humilitati[8] indulgere, quod occasione

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[1] *bibliotheca . . . inspecta*] So C. and Pez.; bibliothecam . . . susceptam et inspectam, B.

[2] *et ipsi*] In B. and Pez.; not in C.

[3] *optato*] So B. and Pez.; optatæ, C.

[4] *Quæ si*] So B. and Pez.; Quod si, C.

[5] *consonare*] So B. and Pez.; consonam, C.

[6] *fratri*] So B. and C.; fratrem, Pez.

[7] *et*] In C., Pez., and W. de Worde; not in B.

[8] *quatinus . . . humilitati*] So B. and Pez.; quaqua velle dignentur humilitati nostræ, C.

"nostri, nobis tamen ignorantibus,[1] defectum sustinuerunt codicis sui." His monachus auditis vehementer expavit, orans gemebundis vocibus ne talia cogitaret vel loqueretur; nullatenus expedire affirmans ecclesiæ suæ, ut sibi utiliter conciliata tali xenio regis gratia quavis occasione descivisset.[2] Hinc[3] prior exultans, "Estne," inquit, "hoc verum, quod de ejus favore "solito plus præsumitis, nec vobis triste est tali hunc "munere negotiis vestris propitium esse effectum?" Cum ille[4] fratribus suis omnibus ex hoc gaudium provenisse assereret, Hugo subjunxit: "Ut hoc," inquit, "gaudium perpetuetur in longum, cunctos necesse est "lateat facta vobis restitutio pretiosi revera laboris "vestri. Si vero bibliothecam hanc recipere[5] clanculo "minime acquiescitis, ego illam ei restituo qui huc "ipsam destinavit. Si vero modo eam reportaveritis,[6] "hoc illi per nos nullatenus innotescet." Quid multa? Recipiunt monachi codicem suum, quasi recenti dono acquisitum; multum de codice, sed multo plus de transmittentis dulcedine, et caritatis ipsius plenitudine exhilarati.

The author's comments upon this; as an instance of Hugh's love to God and his neighbour.

Quo facto, ut præmissum est, evidentius innotuit quanto geminæ caritatis ardore mens viri beati[7] flagraverit; qui, gratia sui commodi, viris noluit religiosis opus ad honorem Dei elaboratum deperire, ne vel in modico eidem derogaretur divino honori, vel honorem exhibentium detraheretur utilitati. Proximos ergo et beneficio juvit et exemplo; quatinus[8] per lectionem proficerent codicis, et virtutem æmularentur impensæ

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[1] *nobis tamen ignorantibus*] So B.; nobis id ign., C.; nobis tamen id ign., Pez.

[2] *descivisset*] So Pez. So also originally in B., but altered to *desiisset*; destitisset, C.

[3] *Hinc*] So C.; Hic, B.

[4] *Cum ille*] So B. and Pez.; Tunc ille cum, C.

[5] *recipere*] In B. and Pez.; not in C.

[6] *reportaveritis*] So C. and Pez.; reportaveris, B.

[7] *viri beati*] So B.; viri Dei, C.

[8] *quatinus*] So B.; quatinus et, C.

sibi fraternæ dilectionis; ex utroque vero in amorem crescerent[1] sui conditoris. In hunc sane finem omnis ejus actio, sermo, et cogitatio dirigi consuevit, ut præstaret proximo, et tam ipse quam proximus ex eo placeret Deo. Sed neque fraudari noverat intentio ejus pia et recta a spe sua. Convaluit siquidem ex illo præsertim tempore, inter utriusque loci accolas, Wintonienses videlicet cœnobitas et Withamenses eremitas 23 b. eximiæ dilectionis prærogativa, præstante Dei gratia in ævum duratura.

Capitulum XIV.

Quod ad instantiam maxime venerabilium virorum, domini Roberti prioris Sancti Swithuni et solitarii Withamensis, necnon et domini Radulfi[2] sacristæ, hæc posteris de Hugone cognoscenda scripto mandata sunt.

Robert, prior of Winchester, a Carthusian monk.

Vidimus postea virum omni laude attollendum, quia omni virtutum gratia decoratum, dominum Robertum,[3] ejusdem cathedralis ecclesiæ Wintoniensis priorem, ut liberius vacaret Deo, sanctæque illius institutionis proficeret magisterio, relictis turmis obsequentium, Withamensem effectum solitarium. De cujus virtutibus vel[4] moribus silere potius quam pauca dicere præelegimus, cum placidæ et sanctissimæ illius vitæ insignia recolenti veniat plerumque in dubium, quid primum, quidve præcipuum, in tot ejus præconiis fuerit commendandum. Qui, in suprema jam constitutus ætate, idcirco asperum se dicebat eremiticæ conversationis arripuisse institu-

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[1] *crescerent*] So B.; transirent, C.

[2] *Radulfi*] So B.; Radini, C., *supra*, p. 51. Pez. calls him *Radulfus*.

[3] *Robertum*] Robert Fitz-Henry became prior of Winchester in 1187 (*Anglia Sacra*, i. 302); and a Carthusian monk at Witham in 1191 (*Chron. Ric. Divis.*, p. 26). Richard of Devizes dedicates his chronicle to him.

[4] *vel*] So B.; et, C.

tum, quatinus morieretur tutius qui citius videbatur moriturus, cum accelerandam quoque jam imminentem æstimaret mortem, eo quod in tanto naturæ defectu tam insuetum subiret vivendi rigorem. Verum superante in eo naturam Christi gratia, creverunt ei etiam præsentis vitæ spatia, ad promerenda uberius perennis vitæ præmia. Audivimus eum,[1] postquam in cellæ solitudine, in cibi ariditate, et in cilicii squalore, tertium jam exegerat lustrum, cum spirituali jocunditate protestari ademptam sibi deliciarum præteritarum affluentiam, quam mensa pridem lautior cumulare solebat, optimam sibi valetudinem, et juvenilium quodammodo annorum reparasse vigorem. Erat vultu placidus, corde serenissimus, canitie niveus, ore facundus, spiritu mitis, affectu suavis.

By whose persuasions, and those of Ralph the sacrist of Winchester, our author wrote this Life.

24.

Istius sane, et viri æque præstantissimi domini Radulfi,[2] quondam sacristæ illius ecclesiæ, monitis præcipue animatus, precibusque importunis compulsus sum, aliqua posterorum notitiæ de præsenti materia scribendo transmittere. Quorum jam uterque ex hac, ut accepimus, luce ad illam migravit claritatem felicitatis æternæ, pro cujus desiderabili expectatione diutius flendo, jejunando, et vigilando, corporeæ lucis aliquamdiu privati sunt visione, instante jam beata corporis hujus quod corrumpitur resolutione. Hæc vero de his paulo quam sperabamus diffusius prosecuti sumus, ut lectori claresceret evidentius, ad quantam pietatis frugem bonitatis germina in Hugone pullulare consueverint,[3] quem[4] ad ædificandum et plantandum super gentes et super regna cœlestis clementia decrevit constituendum. (Jer. i. 10.)

Explicit Liber secundus.

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[1] *eum*] So B.; autem, C.
[2] *Radulfi*] So B.; Radini, C., as before.
[3] *consueverint*] So B.: consueverant, C.
[4] *quem*] So C.; quam, B.

INCIPIT PROLOGUS LIBRI TERTII.[1]

QUIA, præstante Domino, beati viri gesta, quibus ab ipso pueritiæ suæ tempore omnipotenti Deo meruit placere, qualicunque[2] stylo summatim exaravimus; nunc qualiter ad episcopatum, cœlesti prosequente gratia, conscenderit, qualiter in eo vixerit et docuerit, succinctus sermo percurrat. Nec enim singula, sed neque præcipua gestorum[3] ejus atque verborum, a nobis modo recensenda promittimus; sed ea sola, nec tamen ea omnia, quæ nobis sunt ex ejusdem actibus et memorabilibus dictis certius comperta et memoriter retenta. In quibus non admirationem superfluam legentium sive audientium captamus, sed ea potius quæ sancta sunt et salubria nosse et imitari cupientium[4] ædificationem. Nam et in hoc etiam, traditam[5] a sanctis ordinis Cartusiensis auctoribus, gravitatem pariter et humilitatem altius[6] et perfectius mente tota imbiberat, ut nihil minus quam miraculorum prodigia mirari aut æmulari videretur; cum hæc tamen de viris sanctis lecta aut cognita suaviter referret, et sublimius veneraretur. Referebat, inquam, hæc ad commendationem ea exhibentium, et ad exercitationem talia[7] admirantium, cum illi[8] sola esset sanctorum sanctitas pro miraculo, sola sufficeret pro exemplo. Unico autem et

The author does not profess to write a complete life of Hugh.

Hugh no admirer of miracles.

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[1] *Prologus, &c.*] So B.; Prologus ante librum tertium, C.

[2] *placere, qualicunque*] So B. and C. After *placere* Pez. has *usque ad episcopationem sui*, which seems almost necessary to the sense.

[3] *gestorum*] So B. and Pez.; gesta, C.

[4] *cupientium*] So B. and Pez.; cupientibus, C.

[5] *hoc etiam, traditam*] So B. and Pez.; hoc traditam ita, C.

[6] *altius*] So B. and Pez.; arctius, C.

[7] *talia*] So B. and Pez.; talium, C.

[8] *illi*] So B.; illa, C.; ipsi, Pez.

universali sibi erat miraculo,[1] conditoris sui, quæ nunquam ei deerat, præcordialis recordatio, magnalium quoque illius stupenda et inexplicabilis multitudo. Plurima vero, ad suam[2] ipsius quandoque relevationem, necnon et aliorum sæpius opitulationem, per eum, dum adviveret, seu scientem seu nescientem, Dominum exhibuisse miracula, nemini qui[3] familiarius illi adhæsit incertum fuit. Sed nec ista, quæ utcunque fidelibus communicanda scribemus, pie lecturis, rei hujus certitudo, superna opitulante gratia, denegabitur. Hæc vero de procemio libelli[4] hujus tertii in vitam beati viri prælibasse sufficiat. Jam historiæ seriem incultus licet stylus evolvat.

Though believed to have himself worked many miracles.

24 b.

Explicit Prologus.

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[1] *miraculo*] So B. and Pez.; pro miraculo, C.

[2] *suam*] So B. and Pez.; sui, C.

[3] *qui*] So B. and Pez.; quis enim, C.

[4] *libelli*] So B. and Pez.; libri, C.

INCIPIT TABULA,[1] CAPITULA LIBRI TERTII PRÆNUMERANS.

I.—De Hugonis electione in episcopum. Et de amplitudine episcopatus Lincolniensis.

II.—De locis, in quibus vel debet vel non debet celebrari pontificalis electio, Hugonis diffinitio. Et quare[2] repudiaverit electionem habitam de se non in capitulo Lincolniensi.

III.—Quod citra jussionem prioris Cartusiæ noluerit electioni acquiescere; quamvis in Lincolniensi capitulo favorabiliter celebrata fuisset.[3]

IV.—Quod legati Cartusiam destinati sunt, ut peterent concedi Hugonem ecclesiæ quæ vocaverat eum. Et quibus interim exercitiis vacaverit ipse.

V.—De profectione ipsius ad locum consecrationis suæ. Et de regali munificentia ei in sua consecratione prærogata.

VI.—De ipsius incathedratione apud Lincolniam.[4] Et de olore, seu cigno,[5] quasi in prognosticalis eventus indicium ei mirabiliter dato, Menevensis[6] archidiaconi relatio.

VII.—De ipsa ave plenior narratio.

VIII.—De solicita ejus diligentia super virorum proborum acquisitione, quibus suam ornaret ecclesiam.

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[1] This table of chapters is in C. only, as before, with lib. ii.

[2] *quare*] So C.; quia, B., at head of cap. 2 *infra*.

[3] *quamvis . . . . celebrata fuisset*] So C.; etiam in Lincolniensi postmodum capitulo satis favorabiliter celebratæ, B., at head of cap. 3 *infra*.

[4] *apud Lincolniam*] This not in B. at head of cap. 6 *infra*.

[5] *seu cigno*] This not in B. *infra*.

[6] *Menevensis*] So B. *infra*; Senenensis, C.

Et de magistro Roberto[1] Rovestonensi, et Rogero Beldeforensi; quos ei archiepiscopus delegavit.

IX.—Quod Hugo, novus adhuc pontifex, nulli contra justitiam detulit[2] potestati. Et quod summum regis forestarium excommunicaverit: primamque post susceptionem episcopatus regis petitionem, super collatione cujusdam præbendæ, minime exaudierit.

X.—Qualiter Hugo, a rege accersitus sibi irato, ejus non modo simultatem parvipenderit, sed etiam ipsum comiter deriserit. Et de benevolentia prædicti forestarii, post absolutionem, erga episcopum habita.

XI.—Quod non modo curiales, sed etiam aliarum ecclesiarum cathedralium personas, rarissime præbendabat. Et qualiter responderit cuidam magistro literatissimo, ambienti in ecclesia Lincolniensi præbendari.

XII.—Quod primum Baldewino Cantuariensi[3] archiepiscopo, et deinde illius successori Huberto, nisus sit dissuadere contentiosæ cujusdam capellæ constructionem: et quid mali ejus inchoationem sequeretur prædixit. Et de unitatis constanti perseverantia episcopi cum suis canonicis.[4]

XIII.—De moderamine frugalitatis ipsius in cibo et potu. De modestia et hilaritate ejus inter prandendum. De virium ejus magnitudine in officii sui executione. De condescensione ejus in[5] aliorum infirmitate. Et quod manus impositionem nunquam equo sedens civibus[6] impertierit.

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[1] *Roberto, &c.*] So C., very blunderingly. Their names were Roger de Roldeston and Robert de Bedford, as in B. *infra*, at head of cap. 8.

[2] *detulit*] So C.; detulerit, B., at head of cap. 9 *infra*.

[3] *Cantuariensi*] So C.; Cantuariensium, B., at head of cap. 12 *infra*

[4] Here C.'s table of chapters ends, there being only 12 chapters to its third book. The 13th and 14th chapters of B. are the first and second in the table of chapters of C.'s fourth book, whence the following, No. 13 and No. 14, are taken. See *infra*, p. 137, note (2).

[5] *ejus in*] Not in C.; in B., at head of cap. 13 *infra*.

[6] *civibus*] So C.; cuilibet, B. *infra*.

XIV.—Quod ex multa puritatis et innocentiæ abundantia, parvulis, exemplo Salvatoris nostri, lenem se et amabilem præbebat. Et de duobus lactentibus, qui supra naturæ facultatem adjocari episcopo visi sunt. Et de aliis duobus parvulis, quorum unus in torrente [1] cecidit, sed periculum evasit.

Explicit Tabula.

[1] *torrente*] So C. ; torrentem, B., at head of cap. 14 *infra.*

INCIPIT LIBER TERTIUS.

CAPITULUM PRIMUM LIBRI TERTII.

De Hugonis electione in episcopum. Et de amplitudine episcopatus Lincolniensis.

Council at Eynsham, near Oxford. May, A.D. 1186.

PROMOTO in archiepiscopalem Rothomagensis sedem ecclesiæ viro venerabili Waltero[1] Lincolniensi episcopo, rex Anglorum Henricus secundus apud Egnesham,[2] octo ferme continuatim diebus, tractatum habuit, super variis regni negotiis, cum episcopis et magnatibus terræ. In eodem siquidem monasterio, tempore illo, piæ memoriæ Baldewinus Cantuariensis archiepiscopus, et suffraganeorum ejus[3] quidam, hospitii gratia sese contulerant. Rex singulis diebus illuc mane adventabat; indeque ad palatium suum quod apud Wudestoke[4] habetur,[5] post actitatum cum prædictis colloquium, denuo redibat. Celebratæ sunt tunc temporis ibidem episcoporum et abbatum quorumdam electiones. Huc et Lincolniensis ecclesiæ canonici advenerant, electuri, seu potius suscepturi episcopum cœlitus electum.

Woodstock.

The canons of Lincoln: their

Fuerunt eo tempore præminentiores ipsius ecclesiæ personæ non paucæ, consiliis aut obsequiis etiam pala-

[1] *Waltero, &c.*] Walter de Constantiis (Coutances), consecrated bishop of Lincoln July 3, 1183, was appointed the next year to the archbishopric of Rouen, and there enthroned in February 1185.—*R. de Diceto (Twysden)*, 615, 692, 626.

[2] *apud Egnesham, &c.*] Henry landed at Southampton, April 27, 1186. The Council met at Eynsham, May 25.—*R. de Diceto*, 631. See also *Gervase*, 1480. Benedictus abbas (Hearne, 446) erroneously gives Oxford as the place of meeting.

[3] *ejus*] So C. and Pez.; eorum, B.

[4] *Wudestoke*] So B.; Wodestore, C.; Woldestoch, Pez.

[5] *habetur*] So B. and Pez.; habebatur, C.

tinis ascriptæ[1] vel addictæ.[2] Erant in secularibus famosi, literarum, sicut et divitiarum mundanarum copia præpollentes. Plerique ex his nullum quamlibet amplum episcopatum magnitudine sua reputabant majorem; nimirum cum ipsi amplioribus cumularentur redditibus, quam ingens quilibet episcopatus. Eorum tamen aliqui, sive ob bonum juxta apostolum opus, sive juxta secularem ambitum ob honoris et potestatis decus, minime renuissent episcopari, si affuisset qui coegisset. Verum Domino cor regis in manu habente,[3] et quo vellet illud inclinante, annuentibus[4] sibi memorato metropolitano, aliisque nonnullis religiosis personis, maxime vero, de quo superius mentio habita[5] est, Bathoniensi episcopo Reginaldo instante, ad tot dominicarum ovium custodiam rex ipse utiliorem provideri satagebat pastorem. Illa namque diocesis, bis quaternos continens archidiaconatus, per novem et eo[6] amplius distenditur comitatus; urbes prægrandes, plebes vero complectitur innumeras; nec facile invenitur alter eo vastior aut populosior episcopatus. Vacaverat vero paulo ante sedes tam egregia annis circiter decem et octo; duobus videlicet et semis post translationem præfati episcopi, quindecim[7] vero ante illius consecrationem. Tot annorum curriculis ager ille Dominicus cultoris industria destitutus, haud mirum si vitiorum sentibus, multisque abusionum germinibus squalebat opertus.

great wealth and renown.

1 Tim. iii. 1.

Prov. xxi. 1.

Great extent of diocese of Lincoln.

Long vacancy of the see.

Bad state of the diocese.

[1] *ascriptæ*] So B. and C.; astrictæ, Pez.
[2] *addictæ*] So B. and Pez.; additæ, C.
[3] *habente*] So B. and Pez.; tenente, C.
[4] *annuentibus*] So B. and Pez.; annitente, C.
[5] *habita*] So B. and Pez.; facta, C.
[6] *eo*] In B. and Pez.; not in C.
[7] *quindecim*] Robert de Chesney, bishop of Lincoln, is said to have died in January 1167. This would make a vacancy of sixteen years and a half, instead of our author's fifteen, between Chesney's death and the consecration of Walter de Coutances in July 1183. I have a suspicion that the true date of Bishop Chesney's death is January 1168.

Geoffrey Plantagenet, Henry II.'s illegitimate son, was bishop elect from 1173 to 1182, but was never consecrated.

For this the king is anxious to find a remedy, in a good bishop.

Discrimen tanti mali sibi rex sentiens imputari, quem videlicet[1] vacationis tam inconsultæ auctorem extitisse patebat, omnimodis nititur per cultoris electissimi strenuitatem omissæ diutius culturæ dispendia compensare.

The canons, unable to agree, are strongly advised to to elect Hugh.

Clericis itaque illis in vota disparia frustra studentibus,[2] nullius vero nisi propriam quisque suam ipsius promotionem ex animo ut dicebatur expetentibus,[3] insistunt plurimi, consulentes eis obnixius,[4] ut virum incomparandæ bonitatis, priorem videlicet Withamiæ studeant in pastorem obtinere. Commendatur a multis ejus sanctitas; ejus discretio, affabilitas ejus et religio, in immensum attollitur. Omnis denique morum elegantia, omnis virtutum quadratura, in solo homine isto convenisse prædicatur. Nullus eo summo dignior sacerdotio, consona multorum voce acclamatur.

They are horrified at the notion.

Ad hæc primum velut horrore quodam perfundi cerneres homines præfatos, homines nimirum quæ carnis sunt sentientes; homines, inquam, etiam in causa Dei, quæ hominum potius quam quæ Dei sunt quærentes. Denique cultum religionis ipsius, ritus et loquelam illius, sibi prorsus aut contraria aut ignota proferre,[5] non sine derisionis cachinno proferebant. Verum hæc illorum derisio a sanum[6] sapientibus, magno eorum commodo, salubriter derisa est: ipsi quoque ad immensum non modo suæ, imo et totius ecclesiæ sanctæ decus, quem pueriliter primo despexerant, mutato repente consilio, unanimiter[7] demum elegerunt. Ita

But at length are unanimous in electing Hugh.

[1] *quem videlicet*] So B. and Pez.; quia videlicet ipsum, C.

[2] *studentibus*] So B. and Pez.; nitentibus, C.

[3] *expetentibus*] So B. and Pez.; expectabat, C.

[4] *obnixius*] So Pez.; obnoxius, B. and C.

[5] *proferre*] So B.; præferre, Pez.; not in C.

[6] *sanum*] So B. and Pez.; sane, C.

[7] *unanimiter, &c.*] It was long before they could make up their minds to it: "Post tractatus diutius "habitos," says R. de Diceto.

They naturally wished for a member of their own church, and such a one they hoped to find who would be acceptable to the king. They

quem ab æterno in hoc ipsum elegerat Dominus, tempore divinitus præfinito eligitur ab hominibus.[1] Gratulantur qui noverant eum: qui notitiæ ejus expertes erant, mirantur: in commune vero ab omnibus Deus et Dominus voce altisona collaudatur. 25 b.

Capitulum II.

De locis, in quibus vel debet vel non debet pontificalis celebrari electio, Hugonis diffinitio; et quia repudiaverit electionem habitam de se non in capitulo Lincolniensi.

Clero igitur petente, rege approbante, proceribus cum episcopis acclamantibus, a metropolitano ejus mox confirmatur electio: ipso interim in sua eremo latente, et quid de se ab illis longe a se positis ageretur prorsus nesciente. A loco autem ipso,[2] ubi celebrata est electio ipsa, directi sunt quidam ad eum ex primis electoribus illis, jam in spe filiis et clericis suis: qui domini archiepiscopi mandatum cum literis quoque regiis deferentes, ut ad eum perveniunt, ei vocationis suæ ordinem [3] ad superiorem gradum exponunt. Quo ille audito, literis etiam quas attulerant inspectis, quibus post alia denuntiabatur ei, quatinus sub celeritate regi et archiepiscopo sese præsentaret, de consecrationis suæ negotio tractaturus, tale incontinenti ad audita et inspecta responsum dedit.

The election announced to Hugh.

"Non," inquit, "videtur mirandum, si dominus "archiepiscopus, aut etiam[4] dominus rex, personam

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accordingly elected Richard their dean, the king's treasurer, and Godfrey de Luci, and Herbert, archdeacon of Canterbury, canons of Lincoln, and clerks and intimates of the king. But Henry would have none of them; he was determined upon Hugh, and they at length consented.—*Benedictus Abbas*, 446.

[1] *hominibus*] So B. and Pez.; omnibus, C.

[2] *ipso*] So B. and Pez.; illo, C.

[3] *ordinem*] So B. and Pez.; seriem, C.

[4] *etiam*] In B. and Pez.; not in C.

"meam, quamvis tali honore indignam, licet tanto "oneri[1] longe imparem, ad gradum libenter videant "provehi altiorem. Nam et domino regi quis ambigat "placiturum, si viros, a se religionis obtentu de par- "tibus ascitos remotis, prosperis in regno suo videat "florere successibus? Nihilominus et domino Can- "tuariensi, qui religionis habitum jam pene solus "inter episcopos terræ hujus præferre[2] videtur, quis "nesciat esse votivum, ut in suscepto[3] curæ pastoralis "officio coadjutores accipiat et comministros, regularis "disciplinæ experientia[4] instructos?[5] Verum hæc "istorum vota vel studia vobis[6] præjudicare non valent. "Vestrum est rectorem libere eligere, cujus de cætero "moderamina oporteat[7] necessario moresque tolerare.

Hugh refuses to admit an election so conducted.

26. "Denique non in regali palatio, sed neque in pontifi- "cali concilio, dummodo schismatis vel alterius non "interveniat noxa discriminis, quin potius in suo "cujusque ecclesiæ capitulo, rectoris ecclesiastici est "celebranda electio. Itaque ut meæ vobis parvitatis "sententia intimetur, noveritis me quidquid de hujus- "modi[8] electione actum est irritum habere et prorsus "inane. Vos quoque, pro infecto habentes quod- "cunque[9] super hoc pars quædam cœtus vestri nosci- "tur attentasse, ad propriam cum Dei benedictione "ecclesiam remeate. Ibi,[10] Sancti Spiritus consilio "pariter et adjutorio freti,[11] canonicam pastoris vestri

[1] *oneri*] So C. and Pez.; onere, B.

[2] *habitum . . . . præferre*] So B. and Pez.; habitu . . . præferri, C. Archbishop Baldwin had been a Cistercian monk, and abbot of Ford, in Devonshire.

[3] *suscepto*] So B. and Pez.; susceptæ, C.

[4] *experientia*] So C. and Pez.; experientiæ, B.

[5] *instructos*] So B. and Pez.; institutos, C.

[6] *hæc istorum . . . vobis*] So B and Pez.; hoc isto vota vel studia vestra, C.

[7] *oporteat*] So B. and Pez.; vos oporteat, C.

[8] *hujusmodi*] So C.; ejus, B.; not in Pez.

[9] *quodcunque*] So C. and Pez.; quæcunque, B.

[10] *Ibi*] So B. and Pez.; Ibique, C.

[11] *freti*] In B. and Pez.; not in C.

"solenniter celebrate electionem. Quod ut digne efficiatis, non regis, non præsulis, non denique cujuscunque[1] hominis, sed solius Dei omnipotentis voluntatem, gratiam, et favorem, præ oculis habeatis. Aliud a mea parvitate minime reportabitis. Abite igitur, et angelus Domini bonus comitetur vobiscum." Tob. v. 21, 27.

Eo itaque in[2] sententia persistente, cum nulla posset ratione induci, ut vel regi seu archipræsuli suam pro tali negotio præsentiam exhiberet, illi ad eos qui se miserant quamtocius redierunt, miro modo in omnibus quæ ab eo audierant, et quæ circa eum viderant, ædificati. Nec solum ipsi, sed et omnes qui audierunt, mirati sunt et vehementer jocundati; collaudantibus in eo cunctis ac magnificantibus sinceritatem animi, virtutem eximiæ discretionis, vivacitatem consilii, zelum ecclesiasticæ libertatis.

Capitulum III.

Quod citra jussionem prioris Cartusiæ noluerit electioni acquiescere, etiam in Lincolniensi postmodum capitulo satis favorabiliter celebratæ.

Talibus igitur ad notitiam Lincolniensis capituli perlatis, universitas illius collegii jam quasi arrham futuræ strenuitatis, et quasdam virtutum primitias, de suo se electo percepisse impensius gratulatur. Quique prius se male inductos et circumventos querebantur, ut hominem natura barbarum, moribus ut formidabant agrestem et asperum, sibi in rectorem et dominum elegissent, nunc vice versa, bonitatis et sapientiæ illius virtute comperta, accelerant denuo ac de novo illum eligere,[3] utque super se pastoralis curæ ministerium dig-

Hugh again elected by the chapter of Lincoln.

[1] *cujuscunque*] So C. and Pez.; cujusque, B.

[2] *in*] So B. and Pez.; in hac, C.

[3] *accelerant . . . eligere*] So B. and Pez.; de novo accelerant illum eligere, C.

26 b. netur suscipere, devotissime supplicare. Mittuntur iterum cum literis capituli, regis quoque et archiepiscopi, nuntii plures prioribus. Omnibus itaque existimantibus consummatum jam esse negotium, nec ullum de cætero ei superesse procrastinandi suffragium,[1] legati tam plene instructi, hilares et læti, perveniunt ad eum. Præsciverat quidem ab olim vir beatus, ad pontificatus officium se quandoque divinitus perducendum: unde, quod vitari non posse dolebat ne demum fieret, quantum in se fuit ne citius fieret differri cupiebat.

Hugh still refuses to leave Witham, except by order of his superior, the prior of the Great Chartreuse.

Auditis ergo post inspectas literas præfatas verbis nuntiorum, sic eos alloquitur: "Mirum est," inquit, "quod viri adeo sapientes, adeoque civiles, me hominem incultum et idiotam tantopere solicitatis, ut familiarem et mihi amicam ab adolescentia mea quietem solitudinis auferre curetis,[2] publicisque conventibus et negotiorum implicamentis, mihi prorsus insuetis et inexpertis, ingerere laboretis. Verum quia, ut video,[3] id vobis dissuaderi prolatis a me rationibus non potest, hoc[4] sciatis indubitanter, quia vestri laboris meta in arbitrio meo non est.[5] Latere[6] vos non potest, quia homo sum sub aliena potestate constitutus: monachum me nostis,[7] prioris mei nutibus subjectum, servandæ usque ad mortem obedientiæ addictum,[8] præcepto illius qui in has terras misit me usquequaque substratum. A meo mihi præposito domus hujus custodia credita est: nec admittit ratio, ut ea neglecta alterius cujuscunque domus vel ecclesiæ suscipiam gubernacula. Dominus quidem Cantuariensis primas et princeps ecclesiæ

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[1] *suffragium*] So B. and Pez.; subterfugium, C.

[2] *auferre curetis*] So B. and Pez.; a me curetis auferre, C.

[3] *ut video*] So C. and Pez.; in Deo, B.

[4] *hoc sciatis . . . vos non potest*] In C. and Pez.; not in B.

[5] *est*] So C.; est constituta, Pez.

[6] *Latere*] So C.; Latere enim, Pez.

[7] *monachum me nostis*] So B. and Pez.; monachum enim me non ignoratis, C.

[8] *addictum*] So B. and Pez.; additum, C.

"Anglicanæ sub pontifice summo est: attamen in hu-"jusmodi alius inter nos medius est. A vestræ igitur "petitionis hujuscemodi[1] intentione desistendum est, "aut itineris onerosi usque ad Cartusiam fatigatio[2] "subeunda. Nam citra prioris nostri jussionem, oneris "tanti sarcinam humeris meis nullus imponet."

Capitulum IV.

Quod legati Cartusiam destinati sunt, ut peterent concedi Hugonem ecclesiæ quæ vocaverat eum; et quibus interim exercitiis vacaverit ipse.

Hoc[3] illius accepto responso, cum verbum ejus cernerent penitus non posse mutari, redeunt illi tam de infecto pro quo venerant negotio mœsti, quam de futuri
sui[4] pastoris virtutibus insignique constantia, unde non 27.
exigua jam ceperant documenta, hilares effecti. Verum, ne multis[5] immoremur, honorabiles sub festinatione diriguntur Cartusiam legati. Quo pervenientes, petitionem Lincolniensis ecclesiæ, regias preces, monitionem archipræsulis, scriptis verbisque allegant. Qui etiam, ut dignum fuit, honorifice suscepti, gratifice exauditi, reditum accelerant, mandatum prioris et fratrum ad Hugonem reportantes, quatinus canonicam de cætero domino Cantuariensi obedientiam exhibiturus, in eo quoque ad præsens suppliciter[6] obediat ei; ut, hæsitatione omni seu dilatione postposita, suscipiat humiliter quod ei divinitus constabat imponi jugum Domini.

The prior and brethren of the Great Chartreuse command Hugh to submit to the election.

[1] *alius . . . hujuscemodi*] In B. and Pez.; not in C., where the part here missing is given at the end of the chapter, after *imponet*, as follows: "Vestræ igitur petitionis "hujusmodi arbiter inter nos medius "est."

[2] *fatigatio*] So C. and Pez.; flagitio, B.

[3] *Hoc*] So B. and Pez.; Hoc autem, C.

[4] *sui*] In C. and Pez.; not in B.

[5] *ne multis*] So C. and Pez.; ne in multis, B.

[6] *suppliciter*] So B. and C.; simpliciter, Pez.

Hugh's preparations for his consecration.

Dum vero hæc agerentur ab illis, Hugo minime indulgebat otiis. Omni namque instantia, die noctuque, compunctioni cordis ac puritati incumbens assiduæ orationis, præparabat non cultum pretiosarum vestium ad jactantiam, seu vasorum splendorem ad inanem gloriam, sed animam suam ad tentationem. Imminentem enim non aliter expectabat status sui mutationem, quam nubibus conglobatis suspectam nauta tempestatem, aut in longum feriatus miles olim formidatam agminum hostilium congressionem. Cum familiari vero provisore et nutritore suo Deo, de sumptibus solicite tractabat necessariis ad diem festum, quo erat ungendus oleo lætitiæ: de sumptibus, inquam, non quibus ventres reficeret destruendos escis æque destruendis, sed quibus ingentem sensuum internorum et affectionum multitudinem virtutibus roboraret non defecturis. Nihil sane ducebat[1] miserabilius, quam in die tantæ solennitatis exterius quidem madescere[2] sacramentalis olei pinguedine, interius vero tabescere squalore arentis conscientiæ. Quam ille miseriæ immanitatem præcavere satagens, ita se agebat in comparandis præparandisque copiis in hoc ipsum necessariis, ac si nihil esset, quidquid ab ineunte ætate studii et laboris circa id negotii[3] expendisset. Versabantur præterea indesinenter ei ante mentis oculos, non imminentia deliciarum aut divitiarum plerisque optata lenocinia, non dignitatis aut potestatis excellentia, non demum obsequentium sedulitas
27 b. officiosa, sed amara vitæ contemplativæ dispendia, quietæ et serenæ meditationis orationisque detrimenta. Nemo, ut plerumque ipse nobis secretius non sine gemitu fatebatur, quotidianam cordis ejus exponere sufficeret agoniam, qua medullitus angebatur, cum mox perdenda imaginabatur fructuosa cellulæ suæ otia, pro

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[1] *ducebat*] So B. and Pez.; dicebat, C.

[2] *exterius quidem madescere.*] So B. and Pez.; exterius madere, C.

[3] *negotii*] So B. and Pez.; negotium, C.

quibus succederent dispendiosa palatiorum negotia. Metuebat quoque, ne[1] inter hæc cedente psalmodia litibus, lectione sacra superfluis rumoribus, cederet pariter vel intima contemplatio tetris phantasmatibus, vel interna puritas externis vanitatibus.

Denique cum redisse jam nuntios accepisset, quos certe maluisset tunc primum iter illud arripere, non cessabat fratres in sacro proposito paternis exhortationibus corroborare, suumque timorem eorum suffragiis attentius[2] commendare. Viderint jam, qui episcopatum tantopere[3] desiderant, qui ad prælationum culmina tot deviis callium anfractibus[4] aspirant, quonam virtutum genere, quibus morum divitiis, quibus stipendiis meritorum, virum istum antecedant. Iste et semetipsum[5] a vulneribus indemnem conservare, et aliena vulnera curare tam perfecte edoctus, pabulo quoque[6] doctrinæ salutaris adeo copiosus, intimo cordis affectu, evidentissimo etiam operis[7] effectu loquebatur: "Non sum medicus, et in domo mea non est panis; Isa. iii. 7.
"nolite constituere me principem populi." Verum quo altius proprium in omnibus attendebat vir beatus defectum, eo cumulatius divinæ plenitudinis percipere meruit supplementum, illud doctoris gentium ex sententia decantans, "Non quod sufficientes simus cogi- 2 Cor. iii. 5.
"tare aliquid a nobis,[8] quasi ex nobis, sed sufficientia "nostra ex Deo est." Quia vero non a se, sed a Deo sibi hanc sufficientiam esse sciebat, noluit de alieno commodato[9] aut etiam dato insolescere, ne-

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[1] *Metuebat quoque, ne*] So B. and Pez.; Ipse namque metuebat ne, C.

[2] *corroborare . . . attentius*] In B. and Pez.; not in C.

[3] *tantopere*] So C., Pez., and Surius; tanto tempore, B.

[4] *anfractibus*] So B., Pez., and Surius; naufractibus, C.

[5] *semetipsum*] So B.; seipsum, C., Pez., and Surius.

[6] *quoque*] In B. and Pez.; not in C.; Surius has *pabuloque*.

[7] *operis*] So C. and Pez.; corporis, B.

[8] *a nobis*] So C. and Pez., with Vulgate; ex nobis, B.

[9] *commodato*] So Pez.; commodo. B.; commendato, C.

que in magnis ambulare,[1] sed sese attendens in se, dona vero Dei quæ percipiebat supra se, ultimum tota mentis affectione in ecclesiasticis studebat nuptiis lo-
Gal. i. 15. cum tenere. Is autem qui eum segregavit ex utero matris suæ, et vocavit per gratiam suam, ut per eum glorificaret nomen suum in multis gentibus, invitatione
28. Luc. xiv. 10. amicabili eum cogebat superius ascendere, quo de sufficientia cœlitus sibi collata conservis suis daret cibum
Matt. xxiv. 45. in tempore.

Capitulum V.

De profectione ipsius ad locum consecrationis suæ; et de regali munificentia ei in sua consecratione prærogata.[2]

Sept. A.D. 1186. Hugh sets out to receive consecration.

Trium itaque mensium[3] elapso tempore a die electionis suæ primæ, legatis sæpedictis[4] regressis a Cartusia, vocatione jam tertia compellitur exire de domo sua, qui dudum egressus fuerat de terra et de cognatione
Gen. xii. 1. sua. Egreditur ergo ad pontificalis percipiendam con-
Gen. xxii. 2. secrationis benedictionem, inde proventurus[5] ad montem quem ei Dominus erat monstraturus; montem utique egregium, non Libanum sed Lincolniensium,[6] ipsum tamen et[7] Lincolniensium et revera Libanum; Libanum, inquam, non provinciæ Phœnicis, sed mysticæ candidationis, quem super nivem candidare veniebat vir

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[1] *in magnis ambulare*] So B. and Pez.; in magnis ac mirabilibus super se ambulare, C.

[2] *prærogata*] So C. *supra*, p. 99. The word is partly erased in B., *præ* . . . only remaining.

[3] *Trium . . . mensium*] Hugh was first elected at Eynsham about the end of May 1186. On September 14 following, then elect of Lincoln, he was present at a council held by the king at Marlborough, on his way, no doubt, to London, for consecration.—*Benedict. Abbas*, p. 453.

[4] *sæpedictis*] So B. and Pez.; supradictis, C.

[5] *proventurus*] So B.; perventurus, C.

[6] *Libanum sed Lincolniensium*] So B.; Libani sed Lincolniæ, C.; and so in the other instances directly afterwards.

[7] *et*] So B.; etiam et, C.

indutus candidis. Realiter enim niveus habitu, aspectu, et vultu, mysterialiter vero virtutum effectu candidus et nitidissimus, Lincolniam dealbavit exemplis, monitis, et meritis; dealbavit et niveis virorum illustrium catervis. In hoc quoque monte, tanquam magnificus pacificusque Salomon, templum gloriosissimum ædificaturus; in hoc sacrificium acceptissimum excelso Domino frequenter immolaturus, tanquam fidelis et obediens Abraham; in eo, tanquam manufortis vultuque desiderabilis David, sepulcrum tandem famosissimum, cunctisque fideliter venerantibus saluberrimum, erat[1] accepturus.

Pergens vero ad suscipiendum[2] tantorum successuum culmina, humilitatis ima minime deserebat. Complens enim opere, quod semper volvebat in corde, viri[3] consilium sapientis, quanto major erat,[4] quanto ad majora conscendebat, tanto se in omnibus humiliabat. Solitam animi gravitatem cum exterioris abjectione cultus retentans, sedebat equum non phaleris adornatum, sed post sellam[5] oneratum quibus diurno uteretur tempore seu nocturno pellium et sagorum involucro. Ita cum suis clericis, equos sedentibus aureis decoratos sagmatibus,[6] electus Domini equitabat; illis varia certantibus arte ei suam sarcinulam auferre, et ferendam suis sagmariis imponere. Verum cum ab eo neque seriis, ut hoc permitteret, neque joco extorqueri potuisset; cavebat namque ante gradus sublimioris conscensum observationis pristinæ usum omittere quantulumcunque vel mutare; illi[7] animo seculari confundebantur rubore vehementi in humilitate spiritualis viri.

His humble way of travelling.

Ecclus. iii. 20.

28 b.

[1] *erat*] In B.; not in C.

[2] *vero ad suscipiendum*] So B. and Pez.; igitur ad suscipienda, C.

[3] *viri*] So B. and Pez.; viri scilicet, C.

[4] *quanto major erat*] In B. and Pez.; not in C.

[5] *post sellam*] So B. and Pez.; postela, C.

[6] *sagmatibus*] So C. and Pez.; saginatibus, B., who has also *saginariis* instead of *sagmariis* directly afterwards.

[7] *illi*] So B. and Pez.; illi vero, C.

Arrives at Winchester.

Cum vero[1] Wintoniensium appropinquaret[2] civitati, ubi et regia ei familia, et civium occursura erat frequentia, quidam ex ipsis clericis, verecundiam non ferens cordis sui vani, amputatis clam loris quibus sellæ astringebatur sarcinula memorata, prædo efficitur improvisus, spolians nescientem onere quod ferebat. Perveniens tandem Londonias, in festo die beati Evangelistæ Matthæi[3] benedictione consecratus pontificali, ordini apostolico ad evangelizandum pauperibus dignissime sociatur. Rex autem congratulans voti sui circa illius promotionem se compotem effectum, gaudio gestiebat infinito. Contulit quoque ei, liberalitate munificentissima, vasa quædam aurea, multa quoque[4] argentea; varia etiam in usus quosque[5] necessarios utensilia; adjiciens in sumptus celebrandæ solennitatis universa copiose impendia.

At London, where he is consecrated on St. Matthew's day, Sept. 21, 1186.

The king's presents to him.

Capitulum VI.

De ipsius incathedratione. Et de olore, quasi in prognosticalis eventus indicium ei mirabiliter datum,[6] Menevensis achidiaconi relatio.

His installation at Lincoln, Sept. 29, 1186. He refuses the usual perquisite to the arch-

Incathedratus[7] autem in ecclesia sua, Cantuariensi archidiacono, solenne ex more donarium postulanti, ita

[1] *vero*] So B. and Pez.; autem, C.

[2] *appropinquaret*] So B. and Pez.; appropinquarent, C.

[3] *Evangelistæ Matthæi*] So B. and Pez.; Matthæi Apostoli et Evangelistæ, C.

After the council at Marlborough, September 14 (note 3, p. 112), Archbishop Baldwin proceeded to London, where he consecrated Hugh of Lincoln and William of Worcester, "apud Westmonasterium, in capella "infirmorum, festo S. Mathæi Apo-"stoli, die dominica, xi. Kal. Octo-"bris."—*Benedictus Abbas*, 454.

Possibly the Winchester of our author is a mistake for Marlborough.

[4] *multa quoque*] So C. and Pez.; multaque, B.

[5] *quosque*] So Pez.; quoque, B.; not in C.

[6] *datum*] So B.; dato, C. *supra*, p. 99.

[7] *Incathedratus*] He set out for Lincoln immediately after his consecration, and was enthroned on

respondisse dignoscitur: "Quantum," inquit, "dedi pro "mitra, tantum, nec amplius, pro cathedra dabo." Suggerente vero procuratore domus suæ, quem sibi rex providerat, oportere ex damulis in saltu suo inclusis aliquantas capi, ad solenne convivium instaurandum; nec fas esse plures quam jussisset ipse comprehendi; "Trecentæ," inquit, "capiantur; nec, si videritis ex-"pedire, numero huic adjicere dubitetis." Quod ab eo, juxta cordis sui magnificentiam simpliciter prolatum, regi et curialibus, quibus sermo innotuit, in jocundum versum est proverbium. Celebrantibus igitur cunctis apud Lincolniam in summa cordis lætitia diem festum,
pro adventu cœlitus sibi destinati rectoris, Christi be- 29.
nignitas, haud longe a civitate ipsa, signo evidenti valdeque memorabili ipsius visa est primitiis allusisse. Quod a Menevense[1] archidiacono Girardo, inter alia quædam viri Dei præconia literis exaratum, ipsius verbis videtur exprimendum. Scribit[2] itaque de hoc in hæc verba:

deacon of Canterbury.

His simplicity as to the provision of venison for his installation feast.

This became a standing joke at court.

"Ut autem[3] ad Lincolniensem revertamur, illud de ipso, "quod quasi in signum aliquod et prognosticalis eventus in-"dicium absque dubio datum videtur, sub silentio quidem "prætereundum[4] non putavi. Eo namque die, vel circiter illum "proximo, quo apud Lincolniam primo susceptus fuit Hugo "episcopus et incathedratus, apud manerium ipsius, quasi per

Giraldus Cambrensis: his account of Hugh's pet swan.

Monday, September 29.—*Ben. Abb.* 454.

The archdeacon of Canterbury had the right of installing all bishops of the province. The particulars of his customary *donarium* will be found in the Appendix to Battely's Canterbury (xxviii. a.). The first item is the horse used by the bishop on his progress to the cathedral for installation. At Lincoln, however, no horse was used. According to the Lincoln *Consuetudinarium* (MS. Lincoln Registry), the bishop slept the night before at St. Catherine's Priory without Lincoln, and thence in the morning walked barefoot to the cathedral.

[1] *Quod a Menevense*] So B.; Quod et a Senevensi, C.

[2] *Scribit*] So B.; Scribitur, C. Giraldus Cambrensis gives this account of the swan in his *De Vitis sex episcoporum coætaneorum*, Anglia Sacra, ii. 431.

[3] *autem*] So B. and Ang. Sac.; ergo, C.

[4] *prætereundum*] So B. and Ang. Sac.; prætermittendum, C.

Stow. "octo milliaria ab urbe Lincolniensi distans, juxta Stowam, "silvis et stagnis delectabiliter obsitum, olor novus et nunquam antea ibi visus advolavit. Qui, infra paucos dies, "cignos quos ibidem reperit plures mole suæ magnitudinis "omnes oppressit et interemit; uno tantum feminei sexus ad "societatis solatium, non fecunditatis augmentum,[1] reservato. "Erat enim tanto fere cigno robustior, quanto cignus ansere "major; cigno tamen in omnibus, et præcipue in colore et "candore simillimus: præter quantitatem etiam hoc distante, "quod tumorem in rostro atque nigredinem more cignorum "non præferebat;[2] quinimmo locum eundem rostri planum, "croceoque decenter colore, una cum capite et colli parte "superiore, distinctum habebat. Avis autem hæc regia, et "tam qualitate quam quantitate perspicua, in primo ad locum "illum præsulis adventu, quasi sponte et absque difficultate "domestica facta, ad ipsum in camera sua propter admirationem est adducta. Quæ statim a manu ejus panem sumens "et comedens, eique familiariter[3] adhærens, omnem, ut videbatur, silvestrem interim exuta naturam, nec ejus attactus,[4] "nec astantium undique turbarum et intuentium accessus sive "tumultus abhorrebat. Consueverat etiam interdum, cum ab "episcopo pascebatur, caput cum colli longitudine tota in "manicam ipsius largam et peramplam, inque sinum interiorem, avis extendere; ibique aliquamdiu, cum solicitudine "quodam modo[5] domino suo congratulans atque præludens, "tanquam aliquid quæritando mussitare. Item, sicut assere-
29 b. "bant ministri et custodes manerii, contra præsulis adventum "ad locum illum, cum de more aliquamdiu abfuisset,[6] tribus "diebus vel quatuor solebat de solito alacrius avis agitare, "volitando videlicet in amnis superficie, et[7] aquas alis verberando, altaque voce clamando; interdum etiam a stagno "exeundo, nunc ad aulam, nunc etiam ad portam ulteriorem, "tanquam advenienti domino obviam pergens, magnis passibus "deambulabat. Credibile satis est, quod imminente apparatu, "et instante servorum frequentia majore atque discursu,[8]

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[1] *augmentum*] So B., C., and Pez.; argumentum, Ang. Sac.

[2] *præferebat*] So B., Pez., and Ang. Sac.; ferebat, C.

[3] *familiariter*] So B. and Pez.; quam familiariter, C. and Ang. Sac.

[4] *attactus*] So B. and Pez.; attatus, C.; attractus, Ang. Sac.

[5] *quodam modo*] So B., Pez., and Ang. Sac.,; quadam, C.

[6] *de more aliquamdiu abfuisset*] So B., C., and Pez.; forte aliquamdiu absens fuisset, Ang. Sac.

[7] *et*] So B., Pez., and Ang. Sac.; et ita, C.

[8] *discursu*] So C. and Ang. Sac.; decursu, B.

" cum subtilis sint et aereæ volucres naturæ,[1] a quarum etiam " gestibus prognostica temporum multa sumuntur, etiam ista ex " eadem forsitan[2] natura avis hæc perpendere potuit.[3] Mirum " hoc etiam, quod nemini præterquam episcopo soli se fami- " liarem, vel ex toto tractabilem exhibebat; quin potius, astans " domino, ab aliorum eundem accessu, sicut aliquoties cum " admiratione conspexi, clamando, alis et rostro minitando, " voceque altisona juxta naturæ suæ modulos[4] crocitando, de- " fendere solebat;[5] tanquam se propriam ejus esse[6] demon- " strans, eique soli in[7] signum fuisse transmissam manifeste " declarans.

" Non enim mysterio carere potuit, quod[8] avis candida, im- " minentis interitus cantu nuntia,[9] viro innocenti, pio, ac puro, " mortisque minas, quia sancti mortem habent in desiderio et " vitam in patientia, nil formidanti, divino tanquam oraculo " destinata transmittitur.[10] Quemadmodum enim avis ista, can- " dore spectabilis, mortis discrimina docet non dolenda, et " imminente letali[11] articulo, tanquam de necessitate virtutem " faciens, funebria fata canendo contemnit; sic viri virtutum " meritis candidati, ab ærumnis hujus seculi læti discedunt, Ps. xli. 3. " solumque Deum fontem[12] vivum sitientes, a corpore mortis Rom. vii. 24. " hujus liberari, dissolvique cupiunt, et esse cum Christo." Phil. i. 23.

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[1] *subtilis sint et aereæ volucres naturæ*] So B. and C.; subtiles sint et aerea volucres natura, Ang. Sac.

[2] *etiam ista . . . forsitan*] So B. and C.; et ista forsan, Ang. Sac.

[3] *potuit*] So B. and Ang. Sac.; poterat, C.

[4] *modulos*] So B., C., and Pez.; modulum, Ang. Sac.

[5] *solebat*] So C. and Pez.; solet, B. and Ang. Sac.

[6] *esse*] In C., Pez., and Ang. Sac.; not in B.

[7] *soli in*] So B., C., and Pez.; solum, Ang. Sac.

[8] *quod*] So B. and C.; quæ, Ang. Sac.

[9] *imminentis . . . nuntia*] So B. and Ang. Sac.; imminens exterius cantus nuntia, C.

[10] *transmittitur*] So B. and Ang. Sac.; transmissa est, C.

[11] *letali*] So B. and Ang. Sac.; mortis, C.

[12] *fontem*] So B., C., and Ang. Sac. The Vulgate has "Sitivit " anima mea ad Deum fortem vi- " vum."—Ps. xli. 3. *Fontem*, however, in a MS. 13th century Vulgate in the library at Southwell.

Capitulum VII.

De ipsa ave plenior narratio.

The above account by Giraldus written during Hugh's lifetime.

Hæc sane præfatus vir, in hac adhuc luce posito viro Dei, veraci de his stylo exaravit. Eo[1] quidem tempore satis innotuerat, isto Hugonem spiritu duci, istis eum[2] affectibus agi, ut esset ei mors in desiderio, et vita in patientia, præ amore fontis vitæ. Hoc tota ipsius vita quadam operum lingua fatebatur; hoc tandem, imminente jam letali articulo, etiam corporis lingua solito ipse[3] manifestius quasi cigneo[4] quodam
30. modulamine testabatur; hoc etiam subjecta ejus gestorum series, ab ipso exordio usque ad terminum executionis creditæ sibi ecclesiasticæ solicitudinis, si recte perpendatur, continua invenitur assertione præconari.[5] Verum antequam ulterius progrediatur oratio, opere pretium videtur de præmissa plenius ave quædam referre; ex quibus liqueat evidentius, non solum in solatium vitæ præsentis, seu in testimonium intimæ puritatis, sed etiam divinitus eam sibi fuisse transmissam, in præsagium quoddam tandem imminentis leti temporalis.

Further account of the swan.

Experti quidem novimus hominem[6] prorsus neminem, sed neque canem, vel aliud quodlibet[7] animal, sub ipsius avis præsentia, episcopo vigilanti sive dormienti, absque vehementi et inexorabili ejus impugnatione, propius assistere, vel juxta eum incedere potuisse. Erat nobis frequenter,[8] quiescente episcopo, illius non parum molesta infestatio. Cum enim rei cujuscunque ratio secus lectum dormientis transitum suaderet, illius

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[1] *Eo*] So B.; Et eo, C.
[2] *istis eum*] So B.; istisque, C.
[3] *ipse*] So B.; tempore, C.
[4] *cigneo*] So B.; carneo, C.
[5] *præconari*] So B.; præconizari, C.
[6] *hominem*] So B.; hominum, C.
[7] *quodlibet*] So B.; quodcunque, C.
[8] *frequenter*] So B.; sæpius, C.

excubias nullus poterat eludere, quin mox insurgens pugnaci insultu obsisteret transeunti. Quæ, si viribus se opprimi forte timebat, vocibus immensi clamoris protinus indulgebat. Ita, cum tumultum fieri pausantis reverentia prohiberet, utilitas omittebatur destinati itineris. Nec obsequiis vero, ut ita loquar, nec blanditiis cujusquam aliquatenus flectebatur, quin zelo unius hominis cæteros hoc modo universaliter insequeretur.

Quandoque,[1] absente episcopo, ad ripam stagni cui innatabat consueverat accedere, ibique, ministrante loci ipsius[2] æditno, annonam percipere. Ad eum itaque, fame aliquoties stimulante, familiarius ultroque cibanda accedebat: cibata vero et satiata confestim abscedebat. Res mira! Quem anno plerumque integro, vel etiam prolixiori tempore, quasi bene cognitum sæpius adierat, a domini tandem præsentis accessu[3] servientem suumque alumnum non mitius cæteris, quos antea nunquam viderat, propellebat. Si quando episcopus, per biennium ferme, suum, ut interdum contingebat, ad locum illum distulisset accessum, domino tandem advenienti[4] cum tanta congratulatione occurrebat, ut ex dilato ejus aspectu non illius oblitam, sed ipsius potius[5] desiderio fatigatam se fuisse, miris quibusdam gestibus et sonoris vocibus indicaret. Asserebant non tantum custodes illius loci, sed etiam vicini quidam, quia frequenter, nemine in partibus illis episcopi suspicante adventum, 30 b.
ex avis hujus plausu gestuque insolito illum citius affuturum præsciverunt. Cujus jam rhedas et præambulos dum foribus cerneret imminere, mox gurgite derelicto quem incolebat, aulæ penetralia citato gressu subintrabat. Cum vero introgressa spectantium turmis cingeretur, notata demum voce introeuntis patroni, mox

[1] *Quandoque*] So B.; Quandoque autem, C.

[2] *ipsius*] So B.; illius, C.

[3] *a domini . . . accessu*] So B.; ad dom. . . . accessum, C.

[4] *advenienti*] So B.; adventanti, C.

[5] *potius*] In B.; not in C.

et ipsa in clamorem altissimæ[1] vocis insurgebat: occurrensque et quasi salutans venientem, usque in solarium cameræ ulterioris prosequebatur, per claustrum quod interjacet,[2] per gradus etiam sublimes progredientem; alarum plausu, ac modulatæ vocis sonitu, gaudium insinuans quo nimium gestiebat. Perveniens autem cum eo ad locum sessioni ejus paratum, inde nusquam nisi violenter ejecta recedebat. Pascebatur a manu ipsius pane copioso, in digiti unius longitudinem grossitiemque inciso. Annis igitur[3] terquinis modico minus, hanc uniformiter consuetudinem retentabat.

Easter. A.D. 1200.

Cum vero ad locum ipsum, circa Pascha proximum ante suum[4] ex hac luce transitum, adventu scilicet postremo episcopus accessisset, non solum ei solitum non exhibuit occursum, sed neque ad illum minari, aut a vivario cui innatabat educi acquievit. In ipsis autem aquis velut mœstum gerens aut morbidum aspectum, nihil quolibet gestu alacritatis præferebat. Mirantibus ad hoc omnibus qui aderant, tandem, præcipiente episcopo, ut introduceretur[5] vel invita, triduo a plurimis frustra insudatur. Capitur vero ad postremum[6] in carecto remotiori, ubi fugiens insequentes latitabat. Perducta vero[7] ad episcopum, capite pendulo, ac velut ægris per[8] omnia gestibus, mœstam prætendebat imaginem. Cujus rei novitas tunc quidem stupori fuit intuentibus. Verum a loco ipso celerius abscedente episcopo, et post sexti mensis a tempore illo excursum viam universæ carnis ingresso, nec ab amica sibi volucre ulterius viso, satis rei eventum con-

[1] *altissimæ*] So B. and C.; altisonæ, Dorlandus.

[2] *interjacet*] So B.; adjacet, C.

[3] *igitur*] So B.; autem, C.

[4] *ante suum*] In C. and Pez.; not in B.

[5] *introduceretur*] So Pez.; introducetur, B.; educeretur, C.

[6] *Capitur vero ad postremum*] So B. and Pez.; Tandem tamen capitur, C.

[7] *vero*] So B. and Pez.; itaque, C.

[8] *ac velut ægris per*] So B. and C.; ac vultu ægro, ægrisque per, Pez.

siderantibus patuit, quid gestus hic lugubris protenderit, quo adeo mœsta illud vale ultimum domino suo fecit. Permansit autem ibidem multis temporibus postea.

Capitulum VIII.

De solicita ejus diligentia super virorum proborum acquisitione, quibus suam ornaret ecclesiam; et de magistro Roberto Bedefordense, et Rogero Rolvestonense, quos ei archiepiscopus legavit.[1] 31.

His in hunc modum prælibatis de signo quod universi mirantur, viro Domini[2] exhibito per avem famosissimam, ad alia quoque meritorum insignia, fidelibus vel ex parte, prout possumus, intimanda, opitulante gratia Domini nostri Jesu Christi accedamus. Ac imprimis quantum studii, quantumque impenderit solicitudinis, ut ecclesiam sibi commissam viris adornaret illustribus, videtur[3] commemoratione dignissimum. Perpendens quippe, altiusque considerans, quia absque virorum proborum adjutorio nec populo nec clero quem regebat convenienter prodesse, nec quibusque[4] justitiam ecclesiasticæ jurisdictionis expetentibus sufficeret[5] competenter adesse, viros sapientes et scientia præditos, et, quod pluris est, in timore Domini probatissimos, suo instantius satagebat lateri sociare. Horum siquidem et consiliis fretus, et comitatus auxiliis, munus[6] suscepti regiminis strenuissime adimplebat. His denique Lincolniensem ecclesiam cunctis per orbem universum ecclesiis gloriosius copiosiusque illustrabat. His enim,[7]

Hugh's anxiety to adorn his church with men of note.

[1] *legavit*] So B.; delegavit, C. *supra*, p. 100.

[2] *Domini*] So B. and Pez.; Dei, C.

[3] *videtur*] So C. and Pez.; videretur, B.

[4] *quibusque*] So B. and Pez.; civilibus, C.

[5] *sufficeret*] So B. and Pez.; sufficiebat, C.

[6] *munus*] So C. and Pez.; minus, B.

[7] *enim*] In B.; not in C.; etiam, Pez.

cum vacare cœpissent, præbendas seu et alia beneficia conferebat: hos variis dignitatibus, singulis quoque ecclesiasticis functionibus præficiebat: hujusmodi homines, non solum in toto orbe Anglicano, immo et in exteris[1] nationibus scholisque transmarinis omni studio investigatos, ecclesiæ suæ gremio inserebat.

Applies for aid to the archbishop of Canterbury.

Ad venerabilem quoque metropolitanum suum superius[2] nominatum accedens, his eum alloquitur: "Novit," inquiens,[3] "pater venerande, discretio vestra, quantum "expediat[4] non solum animæ meæ, non solum[5] commissæ indigno mihi ecclesiæ, quin potius præcipue "vobis, deinde universæ pariter religioni sanctæ, quatinus in officio mihi credito non prorsus me inutilem "studeam exhibere. Gratias ago bonorum omnium "auctori Deo, quia[6] in hoc ipsum ex munere suo velle "quidem adjacet mihi; cæterum implere[7] quod velle "merui, quam non sciam, quam[8] non sufficiam[9] per "meipsum, ipse melius[10] nostis. Nec solum quidem ad "hoc mihi et scire et posse minus suppetit, verum "etiam a quibus suppleri congruentius possit meus in "hac parte defectus, non satis agnovi. Advena quippe[11] "homo sum: indigenas terræ hujus quo minus novi, "eo imperfectius quibus meritorum suffragiis, quibus "studiorum præpolleant experimentis, compertum habeo. "Vobis[12] ulteriorem istius rei notitiam multiplex comparavit experientia. Vos inter eos nutriti, vos eis

Rom. vii. 18.

31 b.

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[1] *exteris*] So C. and Pez.; cæteris, B.

[2] *superius*] So B. and Pez.; sæpius, C.

[3] *inquiens*] So B. and Pez.; inquit, C.

[4] *expediat*] So C. and Pez.; expediebat, B.

[5] *non solum*] So B. and Pez.; aut, C.

[6] *quia*] So C. and Pez.; qui, B.

[7] *implere*] In C. and Pez.; not in B.

[8] *quam*] So B.; quamque, C. Pez. has *et quod*, with *cum* instead of the first *quam*.

[9] *sufficiam*] In B. and Pez.; not in C.

[10] *ipse melius*] So B. and C.; ipsi prius et melius, Pez.

[11] *quippe*] So C. and Pez.; quidem, B.

[12] *Vobis*] So B. and Pez.; Vobis autem, C.

"tempore longo prælati, eos, ut vulgo dicitur, 'intus
"'et in cute' novistis. Non igitur meo tantum, quin
"vestro potius discrimini prospicientes, qui tam in-
"scium promovere non timuistis ad opus hoc arduum,
"tales mihi ex his, qui vestro diutius lateri adhærendo
"probabiles se in omnibus, vestro adprime informati
"exemplo, demonstrarunt, committite[1] adjutores, quos
"in partem solicitudinis injunctæ[2] securius valeam
"admittere,[3] qui mecum onus curæ pastoralis lauda-
"biliter valeant supportare."

His archiepiscopus auditis non modice gratulatur. Ex una quippe viri sancti petitione, multa in eo animi bona evidentius prospiciebat.[4] Videbat primo quantæ istud humilitatis esset, ut vir tantus tam de se infima sentiret, ut solus ipse eo se honore censeret indignum, quo divino simul et humano probaretur judicio esse dignissimum. Mirabatur, contra usum humanæ infelicitatis, hominem ex humili ad summa repente provectum, plus humilitate quam dignitate, plus mansuetudine quam dominatione crevisse. Videbat quantum zelaret subditorum salutem, ad cujus procurationem tantopere expetebat bonorum opitulationem. Intuebatur quantæ[5] sibi puritatis conscius, quanta benevolentia in primatem suum plenus,[6] quanta etiam prudentia per cuncta esset præditus, qui eos sibi domesticos collaterales, primosque fieri[7] consiliarios optasset, quos iisdem locis suus[8] habuisset metropolitanus.

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[1] *committite*] So B. and Pez.; donate, C.

[2] *injunctæ*] So B. and Pez.; initæ, C.

[3] *admittere*] So B. and Pez.; adnectere, C.

[4] *prospiciebat*] So C. and Pez.; perspiciebat, B.

[5] *quantæ*] So B.; quam, C.; quanta, Pez.

[6] *quanta benevolentia . . . plenus*] So B.; quantam benevolentiam . . . haberet, C. Pez. is corrupt, but has *benevolentia* and *plenus*.

[7] *fieri*] So B. and Pez.; fieri sibi, C.

[8] *suus*] So B.; suis, C. and Pez.

The archbishop supplies him with two eminent ecclesiastics.

Robert de Bedford.

32.

Duos igitur ex his qui sibi adhæserant ei delegavit, magistros [1] Robertum Bedefordensem et Rogerum Rolvestonensem: quorum uterque in toto totius clero Angliæ distinctis gratiarum prærogativis insignissime visus est enituisse. Equidem de priore, Roberto,[2] una erat omnium indubitata [3] sententia; quod in numero clericorum nullus eum zelo justitiæ, aut ingenii vivacis acumine, videbatur anteire. Certabat in ejus pectore cum puritate conscientiæ inundantis torrens doctrinæ, ut in gemino bono hoc æmulari potius crederetur discipulum quem diligebat Jesus, quam magistrorum quempiam temporis istius.[4] Cujus revera diutius vita mundus iste immundus frui indignus fuit. Unde ab ejus cœno citius præripitur; et tanquam lilium fragrantissimum, cum illibato virginei floris candore morte beatus immatura, in cœlestis amœnitatem feliciter paradisi transplantatur.

Roger de Roldeston, dean of Lincoln.

Posterioris, videlicet Rogeri, eo interim parcius laudes præsens loquitur stylus, quo eas immensius et clerus attollit et populus. Est enim adhuc, et extet utinam in ævum longissimum, ecclesiæ Lincolniensis decanus,[5] vir incomparandæ moderationis, liberalitatis, et prudentiæ secularis.[6] Elemosinarum saltem illius et devotionis præconium lectori minime furaremur, nisi Scripturæ præcipienti contraire timeremus: "Ne lau-"daveris," inquit, "hominem in vita sua."

Ecclus. xi. 30.

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[1] *magistros*] So B. and Pez. magistrum scilicet, C.

[2] *Roberto*] So B.; scilicet Roberto, C.

[3] *indubitata*] In B.; not in C.

[4] *istius*] So B.; hujus, C.

[5] *decanus*] Roger de Roldeston was dean of Lincoln from 1195 to 1223.—*Le Neve.*

[6] *secularis*] So B.; singularis, C.

Capitulum IX.

Quod Hugo, novus adhuc pontifex, nulli contra justitiam detulerit potestati: et quod summum regis forestarium excommunicaverit: primamque post episcopatum[1] regis petitionem, super collatione cujusdam prœbendœ, minime exaudierit.

His aliisque lateri suo viris eximiis solicite adhærentibus, pontifex novus totius subito terræ sibi subditæ faciem visus est innovasse.[2] Loquebatur cum fiducia verbum Dei, operabatur cum instantia quæ legis erant Domini; illud adimplens beati Jacobi, "Sic "loquimini, et sic facite, quasi per legem libertatis "incipientes judicari." Quia vero, juxta Scripturam alterius loci, "Ubi Spiritus Dei, ibi et[3] libertas," peccantes libere increpabat, nullis contra justitiam potestatibus deferebat. Jac. ii. 12. 2 Cor. iii. 17.

Unde contigit ut in ipsis promotionis suæ auspiciis, dum in sublimes quasdam regni potestates ecclesiasticam districtius exequitur[4] coercionem, ipsum quoque non mediocriter visus sit[5] offendisse regem. Est enim, inter alias abusionum pestes, prima in regno Anglorum tyrannidis forestariorum, pestis videlicet provinciales depopulans. Huic violentia pro lege est, rapina in laude, æquitas execrabilis, innocentia reatus. Hujus immanitatem mali nulla conditio, gradus nullus, nec quisquam, ut totum breviter exprimamus, rege inferior, evasit[6] indemnis, quem illius injuriosa jurisdictio non sæpe tentasset[7] elidere. Hac cum pernicie primus Hu- Circa A.D. 1187. The game laws, and their officers. 32 b.

[1] *episcopatum*] So B.; susceptionem episcopatus, C. *supra*, p. 100.

[2] *subditæ faciem, &c.*] So B.; subditæ visus est innovasse gregem, C.

[3] *et*] In B. and Pez.; not in C. or Vulgate.

[4] *exequitur*] So B. and Pez.; exequeretur, C.

[5] *sit*] So B. and Pez.; est, C.

[6] *evasit*] So B. and C.; mansit et evasit, Pez.

[7] *tentasset*] So B. and Pez.; tentaverit, C.

goni[1] congressus fuit; hæc illi prima et prælii causa, et materia fuit triumphi. Hæc eum ancipitem gladium Spiritus exerere[2] primitus coegit. Cum enim more solito, ut in cæteros, ita et in suos homines, contra ecclesiæ suæ libertatem,[3] forestarii debacchari cœpissent, eo usque res tandem processit, ut summum regis forestarium, nomine Galfridum, excommunicationis vinculo innodaret. Quo rex comperto vehementem[4] exarsit in iram.

Hugh excommunicates the chief forestar.

Contigit interea unam ex præbendis ecclesiæ Lincolniensis, decessu canonici qui eam possederat vacantem, novum[5] expectare dispensatorem. Hoc aulici audito regem concito exorant, quatinus uni eorum ipsam ab episcopo conferri literatorie deprecetur. Arbitrantur[6] se obsequium etiam in hoc præstare viro, cui dedissent occasionem motam adversus se[7] indignationem regiam utcunque mitigandi. Nec cunctatur rex petitioni eorum favere: quippe et in hac parte pontificis animum libenter cupiebat propositumque explorare. Consistebat eo tempore rex quidem[8] apud Wudestocham,[9] episcopus apud Dorkecestriam,[10] quæ ab invicem mansiones tredecim creduntur millibus[11] disparatæ.[12] Lectis[13] vero episcopus petitoriis sibi destinatis, "Non," inquit, "aulicis, sed potius ecclesiasticis, ecclesiastica

The king asks for a vacant prebend at Lincoln for one of his courtiers.

Woodstock. Dorchester.

Hugh refuses the king's request.

[1] *Hugoni*] So B. and Pez.; Hugonis, C.

[2] *exerere*] So B.; exercere, C. and Pez.

[3] *libertatem*] So C., Pez., and W. de Worde; libertates, B.

[4] *vehementem*] So B. and Pez.; vehementer, C.

[5] *vacantem, novum*] So B. and Pez.; vacare, novumque, C.

[6] *Arbitrantur*] So B. and C.; Arbitrabantur, Pez.

[7] *se*] In B. and Pez.; not in C.

[8] *quidem*] So Pez.; quidam, B.; not in C.

[9] *Wudestocham*] So B.; Wodestoram, C.; Wodestkam, Pez.

[10] *Dorkecestriam*] So B. and Pez.; Dorcestriam, C.

[11] *millibus*] In C. and Pez.; not in B.

[12] *disparatæ*] So B.; disparari, C.; distare, Pez.

[13] *Lectis*] So C. and Pez.; Letis, B. The sentence in C. is "Lectis vero petitoriis episcopo destinatis." Except as to *Lectis*, Pez. agrees with B., as in text.

" oportet beneficia conferri personis: quorum possessores non palatio, aut fisco, sive scaccario, sed, ut " docet Scriptura, altario[1] convenit deservire. Habet " dominus rex unde exhibeat obsequentes[2] negotiis " suis: habet unde compenset in temporalibus, pro temporalibus, sibi militantium laborem. Bonum est ei, " ut summo Regi militaturos deputatis eorum necessitatibus permittat gaudere proventibus, nec debitis eos " privari stipendiis acquiescat." Hæc dicens, regios a se nuntios inanes et vacuos redire non expavit.

1 Cor. ix. 13.

Capitulum X.

Qualiter Hugo, a rege accersitus sibi irato, ejus non modo simultatem parvipenderit,[3] sed etiam ipsum comiter deriserit. Et de benevolentia prædicti forestarii post absolutionem erga episcopum habita.

Talibus vero in curia declaratis de Lincolniensi adhuc novo ac quasi recenti episcopo, non defuerunt qui regem, ut jam videbatur satis commotum adversus eum, in vehementiorem niterentur furorem sermonibus incitare venenatis. " Jam," inquiunt, " domine, in manifesto est, quam ingratus sit tantis homo iste beneficiis " vestris: jam patet quo loci operam locaveris[4] et " impensam, dum ejus tantopere promotioni invigilastis. " Et[5] utinam tantummodo gratiam non referre contentus sit[6] homo animi inhumani, non autem et " injuriam rependere insistat[7] pro tanto honore. Cæterum quid pro vobis eum speremus subsequenti

33.

The arguments of Hugh's enemies at court.

[1] *altario*] So B. and C.; altari, Pez.

[2] *exhibeat obsequentes*] So B.; exhibeat obsequentibus, C.; exhilaret obsequentes, Pez.

[3] *parvipenderit*] So C. *supra*, p. 100; parvipendit, B,

[4] *locaveris*] So B. and C.; locaveritis, Pez.

[5] *Et*] In B. and Pez.; not in C.

[6] *non referre contentus sit*] So B. and Pez.; non referret eo contentus, C.

[7] *rependere insistat*] So B. and Pez.; impendere insisteret, C.

"tempore esse facturum, aut vestris in quantum[1] de-"laturum confidamus, quem jam cernimus, post tot "adhucque recentia beneficia, in tantilla re vestram "adeo irreverenter excellentiam contempsisse, quem et "proceres intimosque ballivos vestros tam proterva "dolemus sententia confudisse?"

The king summons Hugh to his presence.

Ad hæc princeps ille, quamvis plurimum turbaretur, modestiæ tamen cancellos non excedens, misit protinus, et episcopum ad se accersivit. Quem[2] foribus jam imminere prænoscens, cum universa nobilium qui tunc ibi[3] aderant frequentia, in saltum contiguum ascensis equis secedit. Ubi in loco residens amœno, consulibus cæterisque magnatibus in modum coronæ considentibus præcepit, ut nullus accedenti episcopo assurgeret, nullus advenientem salutaret. Nec mora: adest ille, assistit, salutat regem et considentes; sed nullus eum resalutat. Quos ut vidit incurios sui tacitosque sedere, accedit[4] propius: manuque leniter scapulis imposita magni cujusdam consulis, qui proximus assederat lateri regio, locum sibi juxta regem ipse facit. Obstinato quoque silentio cunctis diutius insistentibus, ut liceret præsentibus illud Virgilianum reminisci,

Hugh's strange reception.

"Consedere duces, intentique ora tenebant,"[5]

The king, with his needle and thread.

33 b.

rex tandem, vultum erigens demissum, dari a quodam assistentium acum sibi præcepit cum filo. Quo facto, suere cœpit manu propria læsum panniculoque involutum lævæ suæ digitum. Agebat[6] hoc ne nil ageretur aliquamdiu, nihil interim loquens. Ita vero se gerebat ut solent nimium irati, cum in eis[7] animi rancor vocis absorbet officium, meatu spirituum intercluso.

[1] *vestris in quantum*] So B.; vestris quantum, C.; vestris jussis in quantum, Pez.

[2] *Quem*] So B. and Pez.; Quem venientem, C.

[3] *ibi*] So B.; illic, C.; not in Pez.

[4] *accedit*] So B. and Pez.; accessit, C. and W. de Words.

[5] *Consedere duces, &c.*] So B. and C. The line of Virgil is,—
"Conticuere omnes, intentique ora "tenebant."—*Æneid*, ii. 1.

[6] *Agebat*] So B. and Pez.; Agebat autem, C.

[7] *in eis*] So B. and Pez.; eis, C.

Hæc episcopus intuens, ac sui causa omnem hujus simultatis pompam exhiberi cognoscens, apud se, velut a sublimiori quadam intimæ rationis specula, cogitationum carnalium molimina longe despexit. Ac demum conversus ad regem, his verbis paucissimis totam cordis ejus erectionem tumidam elisit, ipsumque verborum vim non ferentem corpore etiam resupino solotenus dejecit. Verba ipsa exprimemus, nil eis demendo vel adjiciendo. Ait ergo, "Quam similis es modo cognatis tuis de "Falesia." Hoc quasi telo, blando quidem et levi, sed mirum in modum penetrabili et præacuto, rex præcordialiter trajectus conserit digitos, solvitur in cachinnum,[1] ore supino in terram deponens cervicem. Sub tali diutius schemate risibus frena laxabat. Ex considentibus, qui verbum intellexerant miro tenebantur stupore: mirabantur[2] enim supra modum sub tali articulo tale improperium tanto[3] principi ab homine tali fuisse intortum. Subridere tamen et ipsi, se cohibere non valentes, cœperunt; animis expectantes attonitis quidnam ad audita rex tandem esset responsurus. Plures,[4] sensum nescientes prolati sermonis, amplius stupebant ob repentinam gestus regii permutationem.

Hugh's remark thereupon; and its effect upon the king.

Quorum demum ignorantiam rex ipse intelligens, propriæ, ut eos instruat, efficitur interpres injuriæ. Præventus namque tam urbanæ invectionis novitate, medullitus commovebatur; hominisque confidentiam et ipse admirans, sic orsus est loqui. "Num," inquit, "intelligitis cujusmodi nobis contumeliam barbarus "iste intulit?[5] Ego vobis dictum ipsius explanabo. "Constat genetricem proavi nostri Willielmi, trium- "phatoris hujus terræ, de stirpe mediocri traxisse "originem, ac de oppido famoso Normannorum, quod 34.

The king himself explains the words of Hugh.

[1] *cachinnum*] So C., Pez., and W. de Worde; chaminum, B.

[2] *mirabantur*] So C. and Pez.; mirantur, B.

[3] *tanto*] So B. and Pez.; tali, C.

[4] *Plures*] So B. and Pez.; Plures vero, C.

[5] *intulit*] So B. and Pez.; intulerit, C.

Falaise.

"Falesia nuncupatur, fuisse oriundam. Municipium[1] "hoc arte pelliparia celebrius excolitur.[2] Quia vero "me suere digitum meum derisor iste conspexit, idcirco "similem Falesiensibus, et eorum me cognatum esse "improperavit."[3]

The king, with perfect good humour, argues his reasons of offence.

"Attamen age," inquit ad episcopum, "vir bone, "quiddam tibi visum fuit, ut nobis inconsultis prin- "cipalem forestarium nostrum anathemati subjiceres, "nostram insuper petitiunculam ita floccipenderes, ut "neque per teipsum ad nos venires hujus repulsæ "expositurus rationem,[4] neque verbum per nostros "nuntios nobis placabile remandares?" Talia[5] ex- postulanti mox ita respondit episcopus: "Novi," inquit, "vos ut episcopus efficerer studiosius insudasse. "Ut igitur vestram a discrimine animam expedirem, "quo illam periclitari contingeret, si quod mei noscitur "esse officii, circa ecclesiæ mihi commissæ utilitatem, "exequi non curarem, necesse fuit et[6] oppressorem "ipsius[7] ecclesiæ per censuram ecclesiasticam coercere, "et indebite præbendam sibi in eadem ecclesia cupi- "entem extorquere nullatenus exaudire. Excellentiæ "autem vestræ præsentiam pro utrolibet adire negotio, "non modo superfluum esse, immo et ineptum sentie- "bam; cum vestræ discretioni pronum sit quod rite "geritur prudenter advertere, et voluntati vestræ nihi- "lominus sedeat, quod rectum esse cognoscitis favora- "biliter approbare."

Hugh's defence of his conduct.

The king, fully reconciled

Hujusmodi rationibus rex quod contradici posset non inveniens, postposito temere concepto simultatis nubilo,[8]

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[1] *Municipium*] So B. and Pez.; Municipium autem, C.

[2] *excolitur*] So B., C., and W. de Worde; extollitur, Pez.

[3] *improperavit*] So B. and C.; dixit et improperavit, Pez.

[4] *rationem*] So B. and Pez.; causam, C.

[5] *Talia*] So B. and Pez.; Regi talia, C.

[6] *et*] In B.; not in C. Pez. has *ut . . . coercerem*, and *exaudirem* at end of sentence.

[7] *ipsius*] So C. and Pez.; illius, B.

[8] *postposito . . . concepto . . . nubilo*] So B. and Pez.; postposita . . . concepta . . . nebula, C.

amplectitur jam ore sereno pontificem, ejusque orationibus sese commendans obnixius, illius per omnia reliquit dispensationi, qualiter hominem sententia innodatum absolutionis beneficio renodaret.[1] Quem valde contritum animo et humiliatum, præstito juxta formam ecclesiæ sacramento, publice cum suis complicibus virgis cæsum absolvit; dataque benedictione, in omne reliquum vitæ suæ tempus, speciali quadam benevolentia familiarius eum sibi devotum sensit, et suis negotiis provisorem. Sic[2] in rege, sic in satellite, veridicam esse Scripturæ sententiam vir justus experitur, qua dicitur: "Qui corripit hominem, gratiam postmodum "inveniet apud eum, magis quam ille qui per linguæ "blandimenta decipit." A præbendarum quoque violentis postulationibus, quibus velut importunis milvorum unguibus, universas passim infestabant ecclesias et diripiebant eas, hac una[3] interim repulsa curiales vehementer repressit, et eorum a se importunitatem[4] procul avertit. Ejus tamen venerationi et ipsi certatim inserviebant, adeo ut devotionis eorum et industriæ experientiam plurimum ipse sæpius commendaret, familiaribus suis asserens, quibusdam eorum se libentius beneficia largiturum ampliora, si non curiæ tenerentur nexibus irretiti.

to Hugh, yields every point of contention.

The chief forestar flogged: afterwards Hugh's firm friend.

Prov. xxviii. 23.

34 b.

The good effect of Hugh's refusal of the prebend upon the courtiers.

Capitulum XI.

Quod non modo curiales, sed etiam aliarum ecclesiarum cathedralium personas, præbendabat rarissime: et qualiter responderit[5] cuidam magistro literatissimo ambienti in ecclesia Lincolniensi præbendari.

Nec tantum curiales, immo et quarumlibet ecclesiarum cathedralium clericos, suæ canonicos ecclesiæ rarius

Hugh's enforcement of resi-

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[1] *renodaret*] So C.; redonaret, B. and Pez.

[2] *Sic*] So B.; Sic ergo, C.

[6] *una*] In B. and Pez.; not in C.

[4] *importunitatem*] So B. and Pez.; ingluviem, C.

[5] *responderit*] So C. *supra*, p. 100; respondit, B.

dence on his canons.

1 Cor. ix. 13.

efficiebat; residentiam præcipue in ecclesia Lincolniensi ab illis expetens, quibus illius[1] ecclesiæ canonica stipendia conferebat. Nimirum sicut qui[2] altario deserviunt, altario jure participantur, ita minime deservientibus altaris commoda dicebat incongrua ratione provenire; cum et ecclesias debitis servientium excubiis ex eo fraudari contingeret, et speciem videretur habere rapinæ, cum militaturis deputata militiæ spiritualis stipendia non militaturi præsumerent occupare. Nam et illam quoque Apostoli sententiam in hac potissimum causa intelligi et teneri debere sentiebat, ut qui in sanctuario nequaquam laborant, in eo etiam non manducent quæ sanctuario consecrantur. Si enim gloriatur doctor gentium quod sine sumptu posuit evangelium, quam ignominiosi, aiebat, reputandi sunt, qui sine evangelizandi studio, sine ministrandi obsequio, sumptus evangelizantibus aut ministrantibus assignatos usurpare præsumunt.

2 Thess. iii. 10.

1 Cor. ix. 18.

His refusal of a canonry to a very eminent doctor of theology at Paris.

35.

Meminimus autem quemdam, eo temporis[3] summi fere inter theologos canonicosque Parisienses nominis, dixisse quadam vice Hugoni: "Gloriosam, domine "episcope, præ cunctis totius orbis ecclesiis vestram "exhibuistis ecclesiam, insignium multitudine cleri- "corum; essetque[4] mihi, nec enim id celandum vobis "duxi, satis optabile, eorum numero quolibet vel "perexili titulo sociari." Cui statim episcopus: "Et[5] "nos," ait, "eorum vos numero libenti animo junge- "remus, si etiam[6] inter eos residere velletis, si quoque "ad scientiam mores vobis æquis passibus respon- "derent." Præerat enim scholis Parisiensibus, regens

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[1] *illius*] So B. and Pez.; ejusdem, C.

[2] *Nimirum . . . qui*] So B. and Pez.; Nec mirum. Sicut enim qui, C.

[3] *eo temporis*] So B.; eo tempore, C. and Pez.

[4] *essetque*] So B. and Pez.; esset quoque, C.

[5] *Et nos*] So B. and Pez.; Et nos etiam, C.

[6] *etiam*] In B. and Pez.; not in C.

et ipse scholas; celebrior tamen eo tempore[1] scientia quam disciplina. Qui, responso tali accepto, erubuit se nimis libere protulisse quod minus sincere volvebat in pectore; expertus in se verissimum esse, quod de sincerissima libertate hujus viri non semel in patria sua se meminit audivisse. Recedens autem[2] ab eo, castigatioribus de[3] cætero moribus fertur institisse.

Homines vero quieti spiritus et pudici arctius diligebat: nec alios suo de certa conscientia gregi aliquatenus sociabat, quantalibet industriæ cujuscunque aut literaturæ prærogativa eminerent. Noverat enim sapientiam quæ de sursum est, primum quidem pudicam, deinde pacificam, ore apostolico diffiniri. Itemque illud viri sapientis memoriter recolebat, quia illaudabilis est scientia, quam vita maculat impudica. Nihil autem pacis bono in hac vita dicebat præferendum, nihil seditionis et turbationis peste amplius fugiendum. Ideoque vitandam omnimodis societatem alio spiritu ad schismata anhelantium, et discordias inter fratres seminantium, admonebat.

Hugh's love of men of a pure and peaceable spirit.

Jac. iii. 17.

Capitulum XII.

Quod primum Baldewino Cantuariensium archiepiscopo, et deinde illius successori Huberto, nisus sit dissuadere contentiosæ cujusdam capellæ constructionem; et quid mali ejus inchoationem sequeretur prædixit. Et de unitatis constanti perseverantia episcopi cum suis canonicis.

Piæ recordationis Baldewino, Cantuariorum archipræsuli, quorumdam instinctu ecclesiam seu capellam, in honore pretiosi protomartyris Stephani et incliti

Archbishop Baldwin at war with the monks of his

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[1] *regens . . . tempore*] So B. and Pez.; regens actu, celebrior eo tempore, C.

[2] *autem*] So B. and Pez.; itaque, C.

[3] *de*] So B. and Pez.; se de, C.

cathedral church, about his new foundation at Hackington, near Canterbury.

35 b.

Hugh's advice thereupon.

neomartyris Anglorum Thomæ, in territorio civitatis suæ construere festinanti, cum monachi cathedralis ecclesiæ vehementius obsisterent, opus in sui asserentes præjudicium attentari, Lincolniensis Hugo[1] quod rei probavit eventus, super eodem ab illo consultus negotio, certissimo[2] prædixit oraculo: "Si inter vos," inquit, "domine archiepiscope, et capitulum vestrum, hujus "operis causa, schisma quod non expedit contingat "suboriri, et disciplinæ vigor in conventu vestro "emarcescet, et ordinis censura imminuetur. Hinc "quanta successura sint pericula animarum, nullius "æstimatio sufficiet præmetiri. Vos præterea regiæ "vestram oportebit auctoritatem substernere servituti. "Curiæ insuper Romanæ, necnon et plurimorum in "sublimitate consistentium, variamque habentium po-"testatem, subjacebitis[3] fastui ac timori. Ipsius quo-"que summi pontificis, hora omni et tempore omni, "motus necesse erit animosque vereri. Ipse,[4] tam "consummato quam opere isto inchoato, demoliri præ-"cipiet quicquid demum cognoverit præjudicialiter "actitatum."[5]

Cum[6] diceret archiepiscopus sanctum Thomam hujusmodi fabricæ in honorem sancti levitæ Stephani instituendæ gessisse propositum, satis ad hoc eleganter respondit episcopus: "Sufficiat," inquiens, "vos simili "jam proposito martyri adæquatum: si meam vultis "audire imperitiam, ulterius eo minime procedetis." Verum illo aliorum potius consiliis innitente, mentisque propositum in operis effectum perurgente, tandem expertus didicit quam verum sit quod Scriptura dicit: "Anima viri sancti magis enuntiat aliquando vera,

Ecclus. xxxvii. 18.

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[1] *Hugo*] So B. and Pez.; Hugo episcopus, C.

[2] *certissimo*] So C. and Pez.; peritissimo, B.

[3] *subjacebitis*] So C. and Pez.; subjacebis, B.

[4] *Ipse*] So B. and Pez.; Ipse namque, C.

[5] *actitatum*] So B. and Pez.; attentatum, C.

[6] *Cum*] So B.; Cum autem, C.; Cumque, Pez.

"quam septem circumspectores sedentes in excelso[1] ad "speculandum." Nam malorum quæ justus[2] prædixerat, ne unum quidem præteriit inexpletum. Structura vero illa jussu domini Papæ funditus eliminata est et demolita; auctore, cum ruboris et peccati multiplicis quæstu, operam perdente, operisque impensam.

The new building demolished.

Idem quoque ejusdem successori, in opus simile gestienti, et vir fidelis prædixit, et rerum finis induxit. Nam et ipse haud procul a Londoniis capellam contentiosam, instar prioris quæ secus Cantuariam diruta fuit, fretus regia potestate erexit; clericos in ea præbendarios sub decano, secularium more canonicorum, aut per seipsos[3] aut per interpositas personas ministraturos instituit. A quibus jam circa locum pluribus constructis ædificiis, protractata in longum inter patrem et filios, archipræsulem et monachos, lite amara; multis etiam[4] personis electissimis, tam e monachis quam e clericis, Romanis[5] febribus in urbe obiterque[6] sub hoc intestino bello extinctis; viri tandem magna- 36.
nimi inconsulta molitio, eodem ipso demoliente, in pulverem redacta est. Fecit hoc[7] quam invitus, tam et confusus; apostolica nimirum severitate compulsus. Ad postremum vero, jam viro Dei Hugone per ultimam vitæ mortalis ægritudinem ad æternam properante felicioris vitæ incolumitatem, ipso[8] simul arbitro et conjudicibus suis a summo delegatis pontifice, pax inter prædictos reformata est; mirum in modum exultante in hoc, et divinæ clementiæ gratias referente eodem

Archbishop Hubert also in like manner at variance with his monks, about a like foundation at Lambeth.

A.D. 1200.

Hugh one of the judges delegate in this case.

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[1] *excelso*] So C. and Pez., with the Vulgate; excelsum, B.

[2] *justus*] So B. and Pez.; justus Hugo, C.

[3] *seipsos*] So B. and Pez.; se, C.

[4] *multis etiam*] So C.; multis (only), B.; multis quoque, Pez.

[5] *Romanis*] So B. and Pez.; Romana, C.

[6] *obiterque*] So B.; ob iter, C.; not in Pez.

[7] *Fecit hoc*] So B. and Pez.; Fecit quoque, C.

[8] Hugh of Lincoln, Eustace, bishop of Ely, and Samson, abbot of Bury St. Edmund's, were the judges delegate in the cause from the Pope. Hugh was on his death-bed at the time of the Final Concord, A.D. 1200. Roger de Roldeston, dean of Lincoln, sat in his stead.—*Hoveden*, 458.

veracissimo filio pacis. Gratulabatur namque impensius, quia instar beatissimi Martini, cujus semper et amator devotus et strenuus imitator esse meruerat, hanc virtutum suarum bonam fecisset consummationem,[1] qua pacem ecclesiæ Dei redditam reliquisset.

S. Martin.

Verum his per excessum quemdam necessario anticipatis, ea quæ cœpimus directæ narrationis serie prosequamur. Monebat indifferenter quoslibet, et indesinenter prælatos, unitatis et concordiæ vinculum cum suis inviolabiliter subjectis retinere, suimet illis exemplum proponens. Aiebat namque, "Quia novi "me cum filiis nostris bonum pacis et unitatis tenacius "observare, non regem, non quemlibet timendum[2] "mihi æstimo mortalem: sed neque internam perdo "securitatem, quæ sempiternæ imitatrix et præpa"ratrix[3] existit tranquillitatis. Nec vero," inquit, "idcirco mihi a dominis nostris," sic enim suos canonicos nuncupabat, "quies hæc defertur totius ignara "dissidii, quia lenem me sentiunt et mansuetum. "Sum enim revera pipere asperior atque mordacior; "qui et eorum præsidens capitulo, ex re frequenter "levissima nimis inflammor ad iram. Illi vero scientes "quia oporteat eos qualem susceperunt,[4] talem et sus"tinere me, faciunt de necessitate virtutem, deferentes "mihi. Gratias illis habeo copiosas. Nunquam ne "vel[5] in uno quidem sermone restiterunt mihi, ex "quo primum inter eos residere cœpi. Egredientibus "autem universis, finito capitulo, nullus, ut arbitror, "de nostra sibi æstimat dilectione diffidendum, nec "ipse me existimo[6] a quovis eorum non amari."

Hugh's exhortations to unity and concord.

Always at peace and unity with his own canons.

His pepperish temper notwithstanding.

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[1] *quia instar . . . fecisset consummationem*] So B. and Pez.; instar . . . fecisse consummationem, C.

[2] *timendum*] So B. and Pez.; esse timendum, C.

[3] *præparatrix*] So B. and Pez.; imperatrix, C.

[4] *susceperunt*] So B. and Pez.; susceperint, C.

[5] *Nunquam ne vel*] So B.; Nunquam vel, C. and Surius; Nunquid enim vel, Pez.

[6] *existimo*] So B. and Pez.; æstimo, C.

Talis vero ac tantus ei dilectionis affectus, ad singulos viritim ecclesiæ suæ filios, ab exordio promotionis suæ usque ad extremum vitæ ipsius perseveravit diem, ut illius evidenter se probaret imitatorem esse, de quo Evangelista Johannes venerabili profitetur assertione:[1] "Cum dilexisset suos qui erant in mundo, in finem "dilexit eos." Quorum etiam tuitioni se objiciens, si quando ex eis quempiam gravandum quocunque incursu agnovisset, non modo facto, immo et sermone dicere consueverat, "Qui tangit vos, tangit pupillam oculi mei."[2]

36 b. Joh. xiii. 1. Zach. ii. 8.

Capitulum XIII.

De moderamine frugalitatis ipsius in cibo et potu. De modestia et hilaritate ejus inter prandendum. De virium ejus magnitudine in officii sui executione. De condescensione ejus in aliorum infirmitate. Et quod manus impositionem nunquam equo sedens cuilibet[3] *impertierit.*

Quoniam de viri sancti moribus plura[4] in præcedentibus libellis disserere curavimus, idcirco de his nunc parcius dicendum æstimamus. Hoc autem,[5] quamvis

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[1] *Evangelista . . . assertione*] So B. and Pez.; Evangelistæ Johannis venerabilis profitetur assertio, C.

[2] In C. the 3rd book here ends with "Explicit Liber Tertius;" the 13th and 14th chapters of the 3rd book of B. forming the 1st and 2nd of the 4th book of C.

C.'s 4th book begins with the first sentence of the next chapter as a preface; thus:

"Præfatiuncula ante Librum "Quartum.

"Quoniam de viri sancti moribus "plus in præcedentibus libellis dis- "serere curavimus, idcirco de his "nunc parcius dicendum æstima- "mus.

"Incipiunt Capitula Quarti Libri.

"De moderamine frugalitatis, &c. "&c."

The addition of these two chapters made C.'s 4th book to contain sixteen chapters, instead of the fourteen of B.'s arrangement.

[3] *cuilibet*] So B.; civibus, C., in Table of Chapters.

[4] *plura*] So B.; plus, C.

[5] *Hoc autem*] This is the beginning of the 1st chapter of the 4th book of C.

ob vitandum lectoris fastidium brevitati magnopere studeamus, nequaquam duximus[1] reticendum, quia in victus parsimonia, post susceptum pontificatus laborem, solito minorem visus est tenuisse districtionem vir
Hugh's eating and drinking. beatus.[2] A carnis siquidem et sanguinis omnimoda perceptione et sanus et ægrotus abstinens, piscibus crebro vescebatur. Vini quoque usum non respuens,
1 Tim. v. 23. sed eo moderate utens, tam corporeæ fragilitati juxta apostoli consilium prospiciebat, quam juxta ejusdem
1 Cor. ix. 22. exemplum, ut omnibus omnia fieret, convivantibus et convescentibus secum honestissima se dispensatione
Hugh's conduct at table. conformabat. Erat quoque in mensa hilaris et jocundus, sed non sine gravitate et modestia; illud semper attendens, et quandoque hortantibus se ad lætandum
Judith xvi. 24. (Esther a mistake.) ore etiam proferens, quod in libro Hester legitur, læti sumus "secundum facies[3] sanctorum." Si quando histriones vel musici quavis occasione interessent solen-
Players and musicians sometimes present. nibus conviviis, ubi ipse sive ad propriam sive ad mensam resideret alienam, tunc quam maxime gravitati studebat; vix unquam a mensa oculos erigens, et ita se in omni gestu et sermone exhibens, ut manifes-
37. tum esset intuentibus, quia tunc se ad interiora arctius constringeret, cum sensus exteriores hujusmodi lenocinia
Readings of Holy Scripture, &c., at dinner. blandius mulcerent.[4] Sacras inter vescendum lectiones tanta audiebat diligentia, ut præter nonnullorum passiones martyrum, præter gesta quorumdam sanctorum, et celebriores de præcipuis solennitatibus sermones doctorum, totum fere ex integro vetus novumque in-
Infra, lib. v. cap. 16, fol. 118 b. strumentum,[5] exceptis quatuor evangelistarum libris, quos aliis, sicut inferius dicetur, temporibus legi instituit, tum ad nocturnum coram se officium, tum ad prandium faceret recitari. Ut autem supra memora-

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[1] *duximus*] So B.; ducimus, C.

[2] *districtionem vir beatus*] So C.; discretionem (only), B,

[3] *facies*] So B. and C.; faciem, Pez. and Surius, with Vulgate.

[4] *mulcerent*] So B. and Pez.; demulcerent, C.

[5] *instrumentum*] So B. and C.; testamentum, Pez.

vimus, hoc uniformi jugiter institutione et ipse servabat, et quibusque rationabile Deo cupientibus obsequium præstare observandum inculcabat; ut omni scilicet et tempore et loco, quod rerum exigeret præsentium instantia, convenienter adimplerent. Ad quod etiam dignius exequendum, seipsum habilem quantum potuit et idoneum studuit exhibere.

Supra, p. 84.

Sentiens autem, experientia docente, magni esse laboris opus episcopalis officii, nec sine viribus etiam corporeis id decenter posse impleri, ita jumento corporis [1] alimenta præbebat, ut necessariis usibus congrue subserviret.[2] Quod eo securius, eoque sufficientius faciebat, quo minus [3] ne contra suum recalcitraret sessorem, castigatione diutissima jam satis edomitum, metuendum erat. Nam et per continuum frigidioris dietæ usum, eo usque internas jam corporis vires attriverat, ut, fatiscente [4] naturali calore crebras [5] infrigidati stomachi perferret molestias, iliacis insuper passionibus sæpius amarissime torqueretur. Nihilominus tamen inter hæc affuit ei et affluxit gratia [6] singularis, robur illi accumulans fortissimis quibusque admirandum. Videre quasi miraculum erat, quemadmodum in dedicationibus ecclesiarum, in celebrationibus ordinum, cæterorumque ecclesiasticorum officiorum, seu quibuslibet pontificalis ministerii exercitiis, in quibus plurimum videretur esse laboris, omnium sibi adhærentium vires solus ipse [7] excederet; quemadmodum non solum fessis, sed pene deficientibus cunctis, aliis ad resumendas vires paululum secedentibus, aliis ad obsequendum

Hugh, as bishop, obliged to improve his diet.

His ailments, in consequence of former poor diet.

Still, his marvellous vigour.

[1] *jumento corporis*] So B. and Pez.; jumento, corpori scilicet, C.

[2] *subserviret*] So C. and Pez.; subveniret, B.

[3] *minus*] In B. and Pez.; not in C.

[4] *fatiscente*] So C. and Pez.; satisfaciente, B.

[5] *crebras*] In C. and Pez.; not in B.

[6] *affuit . . . gratia*] So B. and Pez.; affluendo etiam affluit ei gratia, C.

[7] *solus ipse*] So C. and Pez.; suas ipse, B.

37 b. ei succedentibus, ipse indefessus et alacer de opere ad opus, de labore percurreret [1] ad laborem. Ad ista nonnunquam surgebat ante lucem, et usque ad profundas sequentis noctis tenebras jejunans, nec a labore cessans, diem medium transigebat.[2] Plerumque, dum immodicus [3] æstatis fervor immineret, quosdam ministrorum altaris cogebat panis et vini modicum prælibare; ne prægravati æstu, jejunio, et labore, citra periculum, post toties repetitos circuitus in ecclesiarum dedicationibus, astare demum et subministrare [4], missarum solennia celebranti nequivissent. Cum, prægustatis jussu suo panibus, horrori quibusdam et formidini esse sensisset, sacrum inter agenda vel calicem vel dominicam contingere sindonem, arguebat eos quasi pusillæ fidei et discretionis infirmæ, qui nec obedire jubenti sine hæsitatione didicissent, nec rationem perciperent circumspectæ jussionis.

His consideration for others; compelling them to take food, even before the celebration of mass.

Quotiescunque iter agenti occurrissent, ut assolet, qui per manus suæ impositionem confirmari expeterent, aut qui parvulos ei ad illud percipiendum [5] sacramentum offerrent, mox loco opportuno in pedes ab equo descendens, quod illius erat officii solicita devotione adimplebat, in quacunque diocesi hoc accidisset. Nulla unquam fatigatione, aut infirmitate, nulla itineris festinatione, nulla viæ asperitate, aut aeris intemperie, ut equum sedens tantum exhiberet sacramentum potuit induci.

His reverent mode of confirmation, of such as demanded this rite of him, when journeying.

Sicut non absque rubore, et quodam mentis dolore,[6] postea vidimus episcopum quemdam ætate juvenem, viribus præstantem, in loco etiam et [7] tempore satis

The very different mode, in case of another bishop.

[1] *percurreret*] So B. and Pez.; currebat, C.

[2] *transigebat*] So B. and Pez.; sic transigebat, C.

[3] *immodicus*] So B. and Pez.; non modicus, C.

[4] *subministrare*] So B.; suum ministrare officium, C.; ministrare, Pez.

[5] *percipiendum*] So B. and Pez.; participandum percipiendumque, C.

[6] *et quodam mentis dolore*] This in B.; not in C.

[7] *et*] In C.; not in B.

amœno, nec festinandi necessitate ulla præventum, equo sublimem chrismate sacratissimo parvulos imbuentem. Ejulantibus vero parvulis, et inter equos pugnaces[1] et recalcitrantes pavitantibus simul et periclitantibus, alapæ a curialibus dabantur ministris, et insontes ab insolentibus cædebantur; cum interim nihil horum dolorum et periculorum episcopo curæ esset. Non sic Hugo noster; sed diverso satis modo se habere solebat. Nam et[2] ætate jam gravis, cunctisque sæpius quæ itinerantibus occurrere solent constrictus incommodis, equo descendebat, parvulosque[3] et eorum bajulos ad se leniter et successive accersiebat: ministros suos laicos, videlicet si quidpiam forte eis[4] intulissent molestiæ, terribiliter increpando, nonnunquam etiam colaphizando, severius coercebat. Hinc data benedictione optata[5] circumstantibus; infirmis quoque qui affuissent,[6] oratione ad Dominum pro eis fusa, in spe adipiscendæ sospitatis[7] cum exultatione respirantibus; repletus et ipse benedictionibus cunctorum, cœptam repetebat viam. Quamplurimos autem, per hujusmodi ipsius orationem seu benedictionem, speratam consecutos fuisse incolumitatem, indubitanter sæpe agnovimus.

38.

Hugh's chiding, and even buffeting, his misbehaving servants.

Many sick restored by Hugh's prayers.

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[1] *pugnaces*] So B.; pugnantes, C.

[2] *et*] In B.; not in C.

[3] *parvulosque*] So B.; parvulos, C.

[4] *eis*] In B.; not in C.

[5] *optata*] In B. and Pez.; not in C.

[6] *affuissent*] So B. and Pez.; accessissent, C.

[7] *in spe adipiscendæ sospitatis*] So B. and Pez.; in spem sanitatis habendæ, C.

CAPITULUM XIV.[1]

Quod ex multa puritatis et innocentiæ abundantia, parvulis, exemplo Salvatoris nostri, lenem se et accessibilem[2] præbebat. Et de duobus lactentibus, qui supra naturæ facultatem adjocari episcopo visi sunt. Et de aliis duobus parvulis; quorum unus in torrentem[3] cecidit, sed periculum evasit.

Hugh's love of children.

Ex multa quidem puritatis et innocentiæ abundantia, ut erat simplicitatis et munditiæ præcipuus[4] amator et custos, infantilem[5] vir sanctus miro[6] excolebat affectu non modo sinceritatem sed etiam ætatem. Æmulabatur namque[7] in hoc totius auctorem munditiæ et innocentiæ, qui discipulis loquebatur:[8] "Sinite "parvulos venire ad me, et ne prohibueritis eos: "talium est enim[9] regnum cœlorum." Talibus, ubi eos reperisset, spirituali quadam suavitate dulcius adjocabatur; a talibus,[10] vix adhuc balbutientibus, miri cujusdam leporis semiverbia[11] eliciebat. Imprimebat subinde[12] frontibus, vel quibusque sensibus eorum, vivificum sanctæ crucis signum, fausta eis imprecans, eosque iterata sæpius[13] benedictione communiens. Illi quoque mira ei vicissim celeritate familiariter[14] allu-

Marc. x. 14. Matth. xix. 14.

And children's love of Hugh.

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[1] This is the 2nd chapter of 4th book of C. *Supra*, p. 137, note (2).

[2] *accessibilem*] So B.; amabilem, C., in Table of Chapters.

[3] *torrentem*] So B.; torrente, C.

[4] *præcipuus*] So C. and Pez.; et præcipuus, B.

[5] *infantilem*] So B.; infantium, C.; infantulos, Pez., with *respiciens* at end of sentence, after *ætatem*.

[6] *miro*] So C. and Pez.; miro modo, B.

[7] *namque*] So B.; etiam, C.

[8] *loquebatur*] So B.; in Evangelio loquebatur dicens, C.

[9] *enim*] In C., with Matt. xix. 14; not in B.

[10] *adjocabatur; a talibus*] So B. and Pez.; jocabatur. Parvulis enim a talibus, C.

[11] *miri . . . semiverbia*] So B. and Pez.; mira . . . senuillia, C.

[12] *subinde*] In B. and Pez.; not in C.

[13] *iterata sæpius*] In B. and Pez.; not in C.

[14] *familiariter*] In B. and Pez.; not in C.

dere gaudebant; quique omnium pene virorum aspectus vereri solebant, ei potius quam suo parenti adhærebant.[1]

Vidimus parvulum quemdam, menses sex ab ortu habentem, cum ei frontem consignaret chrismate sacro, tantis illi omnium artuum motibus applausisse, ut singulare illud præcursoris Domini in utero exultantis gaudium æmulari crederetur. Laxabat vero ita risibus inexplebilibus[2] oris labella exigui, ut putaretur incredibile sic posse in tali ætatula[3] solis adhuc vagitibus assuetum ridere. Deinde brachiolis quasi ad subvolandum nunc contortis nunc[4] disjectis, cervicem huc illucque jactando, quasi importabilem sibi esse monstrabat lætitiæ[5] qua afficiebatur magnitudinem. Tunc manum ejus[6] utrisque attrectans palmulis, et distringens pro modulo suo, ori applicat; applicitam vero allambere potius quam osculari festinabat:[7] faciebat[8] hæc diutissime. Pontifice infanti, et infante pontifici, inauditum de se invicem spectaculum delectabiliter exhibente, stupebant qui aderant; et de gemino istorum spectaculo, quod forinsecus erat mirabile in oculis suis, ad quoddam sublimius mentis spectaculum ducebantur intrinsecus. Videbant et considerabant illud de evangelio exhiberi, tam in puero quam in episcopo: "Beati mundo corde, "quoniam ipsi Deum videbunt." Quid enim videret quo tantum gauderet infantulus in episcopo, nisi Deum qui erat in ipso? Quid vero attenderet episcopus in infantulo, quo tantopere intenderet[9] tantus tantillo, nisi sciret magnum quid esse quod latebat in tam pusillo?[10]

A marvellous instance of this.

Luc. i. 41.

38 b.

Matt. v. 8.

[1] *ei potius . . . adhærebant*] In C. and Pez.; not in B. Pez. has "desideranter adhærebant."

[2] *inexplebilibus*] In B. and Pez.; not in C.

[3] *ætatula*] So B. and Pez.; ætate, C.

[4] *nunc*] So C. and Pez.; tunc, B.

[5] *lætitiæ*] So C. and Pez.; propter lætitiæ, B.

[6] *manum ejus*] So Pez.; manuum ejus, B.; manum (only), C.

[7] *festinabat*] So C. and Pez.; festinat, B.

[8] *faciebat*] So B. and C.; Faciente, Pez., connecting the clause with the next sentence.

[9] *intenderet*] So B.; videret, C.

[10] *pusillo*] So B.; parvulo, C.

Miranda sunt hæc et vehementer stupenda; præsertim his qui spectaculum illud, quale illud tunc inspexerunt,[1] tale adhuc animo altius impressum gerunt. Oblata sunt quidem puero ab ipso episcopo poma, vel[2] quæ talibus esse solent grata pleraque alia;[3] quæ singula, ac si tædio sibi forent, repellebat. Quæ repellendo cum quasi vicisset, totus in episcopum inhiabat. Ipsius quoque nutricis,[4] quæ eum gestabat, cum quodam fastidio manus sibi admotas respuens, oculis in episcopum intendebat, manibus illi applaudebat, ore indesinenter arridebat.

Another instance, in case of a nephew of Hugh.

Asportato demum eo, cum mirarentur præsentes super tali prodigio, asserentes nunquam visum[5] fuisse tripudium tam immensum in tam angusto corpusculo, episcopus semel alias tale quid se vidisse narravit. "Nam "dudum," inquit, "cum prioratum gererem Withamiæ, "contigit me tempore generalis capituli adire Cartusiam. Occasione autem itineris præteriens castrum "de Avalun, cujus frater noster Willielmus arcem noscitur obtinere, declinavi[6] in domum ejus. Ibi nobis "præsentabatur puerulus,[7] necdum fandi potens, filius "videlicet ejusdem fratris nostri. Hic similibus per "omnia nobis applaudebat motibus; ita ut dimissus a
39. "nutrice, et super lectum nostrum expositus, inter "gaudia quæ ducebat etiam cachinnari quodam modo "super vires naturæ cerneretur." Et hæc quidem episcopus.

Avalon castle. Willm. de Avalon, Hugh's brother.

Cæterum videretur[8] recte considerantibus pie credendum, in his parvulorum exhibitis supra rationis ordinem plausibus et gaudiis, non modo præsentem viri sancti

[1] *præsertim . . . inspexerunt*] So B.; præsertim qui spectaculum quale illud tunc aspexerant, C.

[2] *vel*] So B. and Pez.; et, C.

[3] *pleraque alia*] So B. and Pez.; et plura alia, C.

[4] *nutricis*] So B. and Pez.; matris, C.

[5] *visum*] So B. and Pez.; tale visum, C.

[6] *declinavi*] So C. and Pez.; delitiavi, B.

[7] *puerulus*] So B. and Pez.; parvulus, C.

[8] *videretur*[So B.; videtur, C.

admirandam gratiam, et eorum innocentiam piam, mirabili divinitatis nutu fuisse commendatam; sed etiam futuram eorumdem[1] innocentium alicujus meriti prærogativam esse demonstratam. Quod de uno quidem[2] illorum jam præsentia nobisque certius agnita virtutum illius studia hodie[3] testantur. De altero etsi nihil postmodum innotuerit nobis, bona tamen et[4] tantis auspiciis non deteriora speramus,[5] favente qua per tantum pontificem illustrari plenius et confirmari meruit gratia Spiritus Sancti. Oblatus autem fuit in aula quæ habetur in castello insigni de Newerch; et est quidem juris ecclesiæ Lincolniensis, sed[6] diocesis Eboracensis. Oriundus vero a vicino fuit vico, ultra flumen quod Trenta nuncupatur, de genere plebeio. Newark Castle.

Et ista quidem paulo[7] de his latius prosecuti sumus, non solum quia lectori non penitus ingrata ea fore credebamus, sed etiam ut qualem se ad omnem vir piissimus exhibuerit ætatem hominum summatim doceremus. Quatinus sicut per ætatum momenta, ab ipsis pene cunabulis usque ad annos jam canescentis ætatis, adjuvante Domino, ipsius gradatim provectus, moresque vel actus,[8] explicare curavimus, ita consequenter etiam uti singulas ipse in aliis tractaverit ætates seriatim panderemus. Sciendum igitur quia ipsos, qui adhuc parvuli ab eo indulgentius tractari solebant, mox ut intelligibiles annos cœpissent attingere, a sua, ne forte insolescerent, arcebat ulteriori illa familiaritate. Ex Hugh's after treatment of his favourite children.

[1] *eorumdem*] So C.; eorum, B.
[2] *quidem*] So B.; quodam, C.
[3] *hodie*] So C.; hodieque, B.
[4] *et*] So B.; in, C.
[5] *speramus*] So B.; sperantur, C.
[6] *sed*] In B.; not in C.
[7] *paulo*] So B.; paulominus, C.
[8] *actus*] With this word the Parisian MS. ends.
Henceforth, as we have to depend upon the Bodleian MS. only, it will be called in the notes MS., instead of B. In the ensuing Table of Chapters, however, of the 4th book, found, as we have seen, after the 12th chapter of the 3rd book in the Parisian MS., we must still denote the two manuscripts by B. and C.

ipsis vero quosdam literis imbuendos tradens, ecclesiastica postmodum bene proficientibus contulit subsidia.

Verum de his licet adhuc plurima quæ non inutiliter scriberentur suppetant, ob vitandum lectoris tædium hæc interim de his dixisse sufficiat, prolixitatis fastidium, hæc interim lectori sufficiant. De vobis enim,
39 b. O Cadomensis Benedicte, O et Novomensis Roberte, plura referre supersedemus; quorum uterque in puerili quondam ætate, omnium pene non tantum puerorum, immo et virorum, stupor fuit. Quorum posterior, tempore etiam posteriori, apud Silvanectum a Cantuariense archiepiscopo Huberto ære comparatus exiguo, in Angliam cum ipso perlatus a Galliis est, ut Lincolniensi episcopo singulari dicendi facetia delicias exhiberet. Cui mox ut apud Lameheiam, de navicula ad salutandum archipræsulem discedenti,[1] clericis comitatus Cantuariensibus occurrit, tanquam proprium reperisset genitorem, neglecto archiepiscopo, lætissimus adhæsit. Annorum vero quinque videbatur esse, aut paululum majoris ætatis. Hunc, post aliquanti temporis spatium, apud Alnestoam literis commendavit informandum.

Benedict of Caen, and Robert of Noyon.

Senlis.

Lambeth.

Elstow, Beds: Benedictine nunnery.

Benedictum, si memoria non fallit, apud Cadomum prius ipse invenit, secumque diutius quousque secundam attigisset ætatem retentum, scholisque tempore demum congruo deputatum, beneficio etiam perpetui redditus temporis processu donavit. Hunc ipsum Benedictum, in torrentem quodam casu rapidissimum, ab equo domini Rogeri tunc Leicestrensis archidiaconi, nunc autem Lincolniensis decani, cum quo simul equitabat, delapsum, non minori Dominus miraculo per merita Hugonis conservavit indemnem, quam olim eripuerat Placidum puerum, magni obtentu Benedicti, per

Roger de Roldeston, archdeacon of Leicester, afterwards dean of Lincoln.

[1] *discedenti*] So the MS.; *descendenti*, perhaps, would be the right reading.

discipulum ejus Maurum in fluctibus ambulantem. Nam et hunc deorsum per integrum fere stadium fluctus detulerat, sicut illum per unius fere sagittæ jactum introrsum unda rapuerat. Verum eventus ipsius ordinem eidem, qui jam in studiis floret, aut eorum cuilibet qui interfuerunt, plenius exponendum relinquimus, quia ad alia explicanda festinamus.

S. Greg. Mag. Dialogi, ii. 7.

Explicit Liber tertius.

INCIPIT PROLOGUS LIBRI QUARTI.

Ut autem, temporis serie paululum intermissa, pro ætatum ordine adhuc sicut cœpimus pauca referamus, post exactam infantilis necnon ævi puerilis historiam, adolescentium est mentio breviter subnectenda; sicque per succedentium gradus ætatum, usque ad mortuorum
40. exequias [narratio][1] extendenda; in quorum diligentissima executione post Tobiam nemo reperitur adæquasse Hugonem. Qui, ut superius innotuit, singula vitæ suæ momenta divinis mancipando præceptis, id jure promeruit, ut pluribus in quolibet ætatis gradu existentibus etiam ipse prodesse valuisset. Factus vero ætatis jam integræ, et pontificali officio insignitus, sepeliendis mortuis tantam visus est solicitudinem impendisse, ut, misericordiæ hujus præmio reposito in futurum, sub præsenti quoque tempore singulari donaretur honore sepulturæ. Quod tunc plenius, favente[2] Domino, exponetur, cum quarto huic ac penultimo gestorum illius libro imponetur meta. In[3] cujus exordio ista duximus prælibanda.

Explicit Prologus.

[1] *narratio*] Not in MS.; added from Pez.

[2] *favente*] So Pez.; faciente, MS.

[3] *In*] So MS.; not in Pez.

INCIPIUNT CAPITULA[1] LIBRI QUARTI.

Capitulum I.—De Martino scrinifero[2] Hugonis; qui ab eo casu tonsus, mox seculo renuntians, effectus est monachus.

Capitulum II.—De alterius conversione juvenis; qui mentis simul et corporis per episcopum nostrum consecutus est medelam.

Capitulum III.—Qualem se erga lepræ maculatos contagione exhibuerit. Et de commendatione inaudita dulcedinis Salvatoris ab ore Hugonis sæpius iterata. Et de largitate[3] ipsius in omnes passim necessitatem patientes.

Capitulum IV.—Quod inter micantes gladios, et exertas in caput suum[4] dextras, tertio pro assertione justitiæ seipsum inermem objecerit.[5] Et quod, exercendo gladium ecclesiasticæ districtionis, plurimos dederit in reprobam mortem carnis.

Capitulum V.—De quodam milite, cujus uxor, partum mentita proprium, supposuit in fraudem germani[6] viri sui fœtum alienum. Et de quorumdam interitu, post excommunicationem viri Dei tanto se facinori immiscentium.

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[1] The Table of Chapters before the books here appears for the first time in the Bodleian MS.

[2] *scrinifero*] So B.; scrinario, C.; Pez. calls him *scriniarius*.

[3] *largitate*] So B. here; munificentia, C.; and B., at head of cap. 3 *infra*. C. has no *ipsius* and no *passim*.

[4] *suum*] So B.; not in C.

[5] *pro assertione . . objecerit*] So B.; pro justitia se objecerit, C.

[6] *germani*] So B.; fratris, C.

Capitulum VI.—De quodam forestario. De quodam etiam diacono. Et[1] de quadam adolescentula. Et de quibusdam aliis viri justi maledictione in carnis interitum traditis.[2]

Capitulum VII.—De pallii exactione, quod sibi rex Ricardus ab ecclesia Lincolniensi asserebat deberi. Et quod mulctas pecuniarias[3] per officiales et archi-
40 b. diaconos a delinquentibus extorqueri prohibuerit.

Capitulum VIII.—Quod jus patronatus in monasterio Egneshamensi,[4] contra ipsum regem Anglorum in curia ipsius, sudore multo obtinuerit.

Capitulum IX.—Quod specialis[5] ei gloria, sicut et[6] in patrono suo beato quondam Martino, in ordine fuerit monastico. Quod[7] Withamiam adire frequenter consueverit. Qualiter[8] viros seculares instruere; qualiter sexum quoque femineum monere solitus sit.[9] Et de prærogativa veritatis, caritatis ipsius, et castitatis.[10] Necnon et de custodia sigilli sui.

Capitulum X.—De modo conversationis suæ[11] apud Witham.

Capitulum XI.—De viro opinatissimo, magistro scilicet Adam; qui ex abbate Driburgensi Cartusiensis apud Witham effectus est monachus.

Capitulum XII.—De quatuor viris illustrissimis compendiosa Hugonis et ædificationis plena narratio.[12]

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[1] *Et*] In B.; not in C.

[2] *traditis*] So B. here; datis, C.; and B., at head of cap. 6 *infra.*

[3] *mulctas pecuniarias*] So B.; multas pecunias, C.

[4] *Egneshamensi*] So B. here, but *Heneshamensi* at head of cap. 8 *infra;* Egihtanensi, C.

[5] *specialis*] So B.; spiritualis, C.

[6] *et*] In B.; not in C.

[7] *Quod*] So B.; Et quod, C.

[8] *Qualiter*] So B.; Qualiter quoque, C.

[9] *instruere . . . solitus sit*] So B.; instruxerit. Qualiter etiam sexum femineum monuerit, C.

[10] *caritatis . . . castitatis*] So B. here; castitatis et caritatis illius, C.; *castitatis* before *caritatis* in B. at head of cap. 9 *infra.*

[11] *De modo . . . suæ*] So B.; De conversatione sua, C.

[12] *compendiosa . . . narratio*] So B.; compendiosa et ædificatoria narratio, C.

Capitulum XIII.—Cujus maxime rei gratia Witham visitare consueverit.[1] Et de fratre Einardo jocunda narratio.[2]

Capitulum XIV.—De incendio coquinæ sub extremo recessu illius de Witham innoxie peracto.[3]

Expliciunt Capitula.

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[1] *visitare consueverit*] So B.; visitabat, C.

[2] *Einardo jocunda narratio*] So B.; Ainardo (alone), C.

[3] *illius . . . peracto*] So B.; ejus a Withanna (alone), C.

INCIPIT QUARTUS LIBER.

CAPITULUM I.

De Martino scrinifero Hugonis, qui ab eo casu tonsus, mox seculo renuntians, effectus est monachus.

History of the youth who had the charge of Hugh's vestments.

DEPUTAVERAT custodiæ pontificalium scriniorum reverendus antistes Hugo juvenem quemdam, modestum quidem moribus et pudicum, sed vanitatis mundanæ non plene vacuum, nomine Martinum. In scriniis autem vasa et vestimenta, aliaque hujusmodi sacra, quorum in altaris ministerio usus erat, continebantur. Moris[1] erat horum custodem et bajulum, quamvis laicum, tamen quia inter ecclesiastica versabatur cum clericis ministeria, tonderi ut clericum, et tunicam propriis vestibus superindutum lineam creditis [sibi][2] deservire obsequiis. Martinus, huic de recenti subrogatus officio, tonsionem suscipere jubetur ab episcopo. Quam
41. ille triduo jussionem, pudore obsistente non bono, distulit adimplere, variis per dies singulos excusationibus velare nitens, cum argueretur, omissi præcepti voluntariam inobedientiam.

Avoiding the required tonsure, he has his hair cut by Hugh himself.

Hoc episcopus advertens, reportantem ab ecclesia die quadam post missas scrinia observat, eumque in ulteriorem secutus exedram, cincinno capitis illius digitos innectens, "Ecce," ait, "quia tonsorem non reperisti, "qui ordinatam tibi faciat tonsuram, ego ipse tondebo "te." Hæc dicens, sumptis forpicibus,[3] cæsariem illius

[1] *Moris*] So MS.; Moris autem, Pez.

[2] *sibi*] Not in MS.; added from Pez.

[3] *forpicibus*] So MS.; forcipibus, Pez. See *forpex* in Glossary *infra*.

in rotundum circumcidit. Quo facto, mox juvenculus, in lacrimas resolutus, genibus sancti provolvitur; constringensque manibus fortiter pedes ejus, "Domine," inquit, "per misericordiam Dei adjuro vos, audiatis "parumper me. Quia enim dextra vestræ sanctitatis "capiti meo signum abstulit mundanæ vanitatis, oro "quatinus a mundi hujus laqueis penitus me absolvere "velitis. Nam revera amputata per manus vestras "coma secularis meas ulterius cervices minime prægravabit. Utque[1] mentis propositum, per manus "vestræ obsequium cœlitus mihi inspiratum, manifestius pandam, viluit mihi prorsus hoc nequam seculum, "appeto[2] monachatum. Deo imposterum me totum "devoveo; seculi[3] ex toto pompis renuntio. Prosequatur, obsecro, gratia vestra, qua per vos merui præveniri gratiam Dei, ut et ipsa subsequatur me, quæ "jam prævenit, omnibus diebus vitæ meæ. Per vos "religionis merear suscipere vestem, per quem modo "suscepi characterem."

The effect of this.

Quid multa? Episcopus,[4] hæc quasi dicta puerilia duceret negligenterque acciperet, dissimulabat quidpiam referre auditis, processitque jam comesurus ad triclinium. At cæteris vescentibus, edax desiderii flamma depascebatur[5] Martini præcordia, adeo ut vix contingere sineret[6] corporea alimenta, præ interni ardoris quo medullitus æstuabat vehementia. Finito[7] convivio, accedit seorsum ad cunctos singillatim, quos in tali censebat negotio magis exaudibiles fore episcopo. Quorum pedibus advolutus, aures, animos, affectusque eorum singultibus pulsat, movet fletibus, precibus[8] pietate plenis inclinat, 41 b.
ut æstuanti penes episcopum suffragia conferant, quo

[1] *Utque*] So MS.; Ut quoque, Pez.

[2] *appeto*] So MS.; et appeto, Pez.

[3] *seculi*] So MS.; et seculi, Pez.

[4] *Episcopus*] So MS.; Cum episcopus, Pez.

[5] *depascebatur*] So MS.; depascebat, Pez.

[6] *sineret*] So MS.; sineretur, Pez.

[7] *Finito*] So MS.; Finito igitur, Pez.

[8] *fletibus, precibus*] So MS.; precibus, et fletibus, Pez.

per eum salutaris desiderii consequatur effectum. In talibus vero diebus persistens indefessus et noctibus, tandem post triduum obtinuit quod perseveranter postulavit. Expiata siquidem triduana ejus inobedientia, ex dilatæ non minori tempore exauditionis mora, sciens vir clementissimus temperamentum misericordiæ suæ, fecit ad se accersiri virum venerabilem priorem Sancti Neothi: utque absolvamus compendio quod gestum est, sancto cœtui ejusdem ecclesiæ[1] suum favorabiliter Martinum sociari petiit et impetravit. Compertam namque a præcedentibus annis Beccensium habuerat idem juvenis laudabilem prorsus institutionem, necnon et ordinatam familiæ Sancti Neothi conversationem: unde professione illis astringi, isti vero habitationi præelegerat conjungi. Cui provisor pius et vestitum contulit regularem, et diem susceptionis illius ad habitum sacrum solenni refectione universis fratribus exultabilem fecit. Martinus vero quæ Dei sunt non minus facere quam scire infatigabiliter studens, prosequente pia ejus vota gratia Christi, in bonitate, in[2] disciplina, in scientia quoque adeo in brevi profecit, ut omnibus ejus profectus et admirandus et imitandus esse censeretur.

He becomes a monk of St. Neot's, a priory of the abbey of Bec in Normandy.

Quem postea ad subdiaconatus gradum nutritius suus cum gaudio ingenti promovit; applaudentibus his qui eum noverant, et invicem quiddam tale dicentibus, "Quidnam accidit filio Cis?" Audiebant eum apostolica sive prophetica, voce altisona, celeritate inoffensa, scripta legentem; videbant eum inter Natinneos tunica decoratum polimita, leviticis juxta pontificem ministeriis subservientem; ac dicebant, "Num et Saul inter prophetas?" Erat namque in eo cunctis mirabile, quod in semetipso unicuique videbatur impossibile, ut in ætate scilicet jam provectiore tam cito literas sciret,[3] quas in tenerio-

1 Reg. x. 11.

Natinnei; *Nethinims.* See Glossary.

[1] *ecclesiæ*] So MS.; cellæ, Pez. St. Neot's was a cell of the abbey of Bec in Normandy.

[2] *in*] So MS.; et, Pez.

[3] *sciret*] So MS.; scivit, Pez.

ribus annis minime didicisset. At Martinus admirantium laudibus non dico [non][1] extollebatur, immo nec quidem leviter movebatur: quin potius coævos et consodales quondam suos firmissimis rationibus arguebat 42.
vanitatis, ad studium eos invitans vitæ correctioris.[2] Rogavit etiam pontificem, quatinus a domino abbate Beccense suis dignaretur precibus obtinere, ut ad domum matricem de Becco veniendi, et in ea diutius persistendi copia daretur sibi, quo sacri ordinis perfectius informaretur ceremoniis, et probatissimorum quos ibi noverat esse plenius instrueretur monachorum exemplis. Agebat hoc magno utique zelo religionis, illud secum reputans, "Dulcius[3] ex ipso fonte bibuntur aquæ;" item illud melioris poetæ, "Ibunt sancti de virtute in virtutem." Consecutus est autem post modicum tempus, interventu præsulis, piæ hujus petitionis effectum.

Afterwards goes to the mother abbey of Bec.

Ovid.

Ps. lxxxiii. 8.

De cujus nuper conversatione et industria, tam ab ipsius abbate, quam et ab aliis pleraque didicimus satis commendabilia. Dicat unusquisque quid sentit. Nobis, miraculo superiori, quo puer a periculo præcipitis est ereptus torrentis, hoc longe præstantius videtur miraculum. Ibi quippe vim virtutis suæ oblitus est amnis, ut puerulus liberaretur illæsus. Apparuit igitur, naturæ mutato ordine, humor solidus in fluvio, sicut olim ardor friguit in camino. At in Martino utriusque signi novitas innovata est, sed ordine quo excellentiore eo et utiliore. In illis ab ignibus et aquis caro, utrisque imposterum obnoxia, tandemque peritura, vitæ mortali ad tempus modicum reservata est: in Martino, cum carne perpetim et anima victuro, illud propheticum adimpletum est, et cum psalmista eidem cantare permissum, "Transivimus per ignem et aquam, et in-"duxisti nos in refrigerium." Verum de his philo-

Ps. lxv. 12.

[1] *non*] Not in MS.; added from Pez.

[2] *correctioris*] So Pez.; correctionis, MS.

[3] *Dulcius*] So MS.; Gratius in Ovid, *Ep. ex Ponto*, iii. v. 18.

sophari largius aliis relinquamus. Nobis enim, tramite cœpto, dum adhuc grandis restat via, ad alia properandum est retexenda in servo suo magnifice semper operantis Christi magnalia.

Capitulum II.

De alterius conversione juvenis; qui mentis simul et corporis per episcopum nostrum consecutus est medelam.

42 b. Account of another youth, who was restored to health of mind and body by the agency of Hugh.

De conversione alterius juvenis relatio subinfertur, quæ longe quidem posterius accidit, sed pro similitudine historiæ præcedentis, ei congrue subnecti meretur. Quam ita Salvatoris clementia noscitur operata, ut eam, mediante genetricis suæ pietate melliflua, Hugonis quoque merita videantur peregisse. Cujus eventum compendiose perstringimus, ne prolixitate gestorum lectoris studium prægravemus. Evenit autem postremis regni incliti regis Ricardi temporibus.

A.D. 1198. *Infra*, lib. v. cap. 5.

Ea sane tempestate idem princeps in gravem adversus episcopum iram exarserat; adeo ut, machinante et per familiaria sibi perditionis vasa insistente totius bonitatis inimico, justiciariis suis de Anglia districte præcipiendo mandaverit, quatinus, occasione postposita, in suas recepissent manus episcopi Lincolniensiumque canonicorum bona, ipsosque possessionibus cunctis spoliassent. Hujus vero simultatis origo et finis suo plenius loco assignabitur: cujus ad hoc mentio hic agitur, quatinus per ea quæ sequuntur illud beati apostoli testimonium erga bonum virum evidenter monstretur impletum, quo de electis Dei idem vas electionis quod interius fideliter tenet exterius fidenter asserendo profert: "Scimus," inquiens, "quoniam diligentibus Deum "omnia cooperantur in bonum." Excitaverat sane livor serpentis antiqui contra diligentem Deum, Deoque dilectum militem suum egregium, factiosæ admodum persecutionis acerbitatem, sed ad insipientiam sibi: ex

Rom. viii 28.

eo namque congressu victus ipsemet, multipliciter et confusus, in malignitatis suæ felle contabuit; Christi vero miles, quem viribus impar temere impetiit, cum triumpho multiformi gloriam amplissimam reportavit.

Hujus siquidem occasione certaminis, episcopus regem aditurus, qui tunc in partibus agebat transmarinis, Rovensem[1] pervenit ad urbem. Accessit ad eum ibidem quidam juvenis, quem perniciosius suis illaqueaverat dolis hostis humani generis. Qui, mediante interprete, neque enim vel ipse pontificis vel pontifex ipsius sufficienter dignoscebat loquelam, miserabilem in hunc modum de seipso recensuit tragœdiam: Rochester.

“ Cum,” inquit, “ dudum adolescentulus, discretionis 43.
“ adhuc minus capax, vagis ducerer[2] affectuum motibus,
“ contigit me infelicem, ex insidiis adversarii humanæ
“ salutis, detestabile enormis cujusdam piaculi incur-
“ risse crimen. Nec contentus lapsu simplici, lapsum
“ adjeci lapsui: sicque, quod deterius est, crimini ad-
“ dendo crimen, longam in criminum lapsibus feci
“ consuetudinem. Erat scelus meum sui qualitate ni-
“ mis horrendum: cujus horrorem quadruplicaverat loci,
“ temporis, et personæ, cum sui ipsius immanitate, con-
“ sideratio. Nil ex peccatorum circumstantiis supremo
“ defuit mali[3] cumulo, nisi forte ignorantia juris semi-
“ plena. Suasus præterea et illectus ab alio, primitus
“ immo semper fere peccabam. Nuper vero sacerdote
“ quodam verbum Dei prædicante, in ecclesia me in-
“ dignissimum turbis accidit confluentibus interesse.
“ Qui[4] catalogum retexens capitalium criminum, in
“ hoc, cujus eram conscius,[5] verbi divini fortius gladium
“ vibrans, ejus damnabilem adeo exaggeravit fœdita-
“ tem, ut me pene crederem terra subito dehiscente

[1] *Rovensem*] So MS.; Roffensem, Pez.
[2] *vagis ducerer*] So MS.; vacuis ducerer et vagis, Pez.
[3] *mali*] So MS.; malorum, Pez.
[4] *Qui*] So MS.; Sacerdos ille, Pez.
[5] *conscius*] So MS.; mihi conscius, Pez.

" absorbendum, ac vivum in infernum collapsurum. " Tantam denique mentis confusionem incurri, ut extra " meipsum me funditus putarem effectum.

" Diem vero illum, cum prima sequentis parte noc- " tis,[1] in lacrimis expendi et singultibus: cum[2] ecce, " post noctis medium, lassatum præ tristitia corpus- " culum in soporem resolvitur, visaque mihi est astitisse

Vision of the Blessed Virgin.

" femina inestimabili præfulgens decore, talia ferens[3] " monita desolato. 'Noli,' ait, 'miselle, desperare. " 'Larga est clementia et magna potentia filii mei, qui " 'neminem vult perire. Surgens vero diluculo sacer- " 'dotem inquire, quem tibi non ignotum[4] designo ex " 'nomine, eique fideliter, pure, et integre, peccata tua " 'confitere.' His dictis, visio mihi cum somno ablata " est. Ego de nocte consurgens mihi injuncta peregi. " Nec multó post, confusionis meæ ruborem non sus- " tinens, locum insuper perditionis meæ exhorrescens, " discessi clanculo a domo genitricis meæ, et a civitate " in qua natus et conversatus infeliciter eram.

" Pergenti vero, sed quo tendendum vel ubi con-

43 b.

" sistendum mihi commodius esset nescienti, occurrit " anxianti et mœrenti vir ex improviso horrendi aspec-

The devil.

" tus, statura perlongus, capillo rufus; qui ore terrifico " hæc mihi est locutus: 'Pessime,' inquit, 'offendisti " 'Deum et ejus genitricem; quos si velis quovis pacto " 'habere propitios, ipsum necesse est corpus[5] extinguas, " 'quo eis toties injuriosus extiteras. Erras enim si cre- " 'das quod in eodem vasculo quod tot contaminationibus " 'polluisti, quidquam divinæ sinceritati acceptum ope-

Canterbury pilgrims.

" 'rari queas.' Vix dictum impleverat, et ecce pere- " grini adveniunt, beati martyris Thomæ busta petituri: " ad quorum præsentiam qui loquebatur repente dis- " paruit. Ego in formidinem simul et desperationem

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[1] *noctis*] So Pez.; nocte, MS.

[2] *cum*] So MS.; tum, Pez.

[3] *ferens*] So MS.; referens, Pez.

[4] *non ignotum*] So MS.; notum, Pez.

[5] *corpus*] So MS.; ut corpus, Pez.

" licet vehementer impulsus, signavi frontem tamen " signo salutari; pergensque itinere cœpto mœrens, " vixque præ cordis dolore gressus proprios regens, hac " ipsa die qua[1] mihi hæc dicta sunt, in hanc, circa " horam tertiam, devenio urbem. Immissum quidem " fuerat animo meo, et[2] antequam hominis prædicti " suasionem visibiliter percepissem, ut memetipsum in- " terficerem. At postmodum hæc in me fortius præ- " valuit cogitatio, fecissemque quod ille suggesserat, " nisi paululum animaret[3] recordatio visionis præmissæ, " quam[4] mihi aliquantulum blandiebar de Salvatoris " nostri suæque genitricis misericordia. Nam et hoc " pro constanti olim acceperam,[5] quod quicunque sibi " ipsi necem inferret, æternaliter procul dubio periret. " Tam vero infesta mihi fuit, et adhuc existit, ista ut " credo inimici suggestio, quod bis hodie perrexi ut " meipsum de ponte hujus villæ præcipitarem in flu- " vium. At primo quidem ob meantium[6] multitu- " dinem revocavi pedem; secundo, adventus vester " insinuatus auribus meis per vestros præcursores, a " jam imminenti me suspendit præcipitio. Mox enim " ut comperi vestræ sanctitatis præsentiam affuturam, " omni fluctuatione cordis explosa, in tantæ cœpi dis- " cretionis alloquium respirare."

Talibus[7] ab eo peroratis, episcopus breviter eum pro tempore adhortatus, data benedictione, monet quatinus ad usque Doroberniam sua vestigia subsequatur, ibidem plenius et liberius salutis consilium, necnon et auxilium percepturus. Paret ille monitis salutaribus. Qui veniens Cantuariam, sacra ejus instructione firmatus, et intercessione adjutus, a tentatione pestifera funditus

Canterbury. 44.

[1] *qua*] So Pez.; quo, MS.

[2] *et*] So MS.; etiam, Pez.

[3] *animaret*] So MS.; me animaret, Pez.

[4] *quam*] So MS.; qua, Pez.

[5] *acceperam*] So MS.; acceperam traditione, Pez.

[6] *meantium*] So MS.; commeantium, Pez.

[7] *Talibus*] So MS.; Talibus vero, Pez.

inperpetuum liberatur. Perendinante autem ibidem pontifice, et tempus navigationi congruum per dies fere xv. præstolante, idem pœnitens, jam in fide et devotione prævalidus, consistebat in eadem urbe per unam circiter septimanam. Disponebat vero summorum limina apostolorum orationis gratia quamtocius invisere.

Cæterum rem inauditam illi novimus interea accidisse. Subito namque[1] secus utrumque femur, et circa verenda ejus, caro illius ita computruit, ut duo altrinsecus foramina, seu potius fossæ binæ, horrendæ amplitudinis et profunditatis, apparerent ; cum ipse tamen ex tam immenso vulnerum hiatu nihil penitus sentiret doloris. Ostendit autem, metu gravioris periculi, cuidam fidelissimo viro, curandorum vulnerum notitiam habenti, nomine magistro Reginaldo Pistori, locum illum putridum : a quo accepimus, quia jam pene usque ad intima viscerum carnes ejus putridæ defluxissent.

Master Reginald Pistor.

Insinuantur ista episcopo ; qui ceram jubet vulneribus imponendam dari, quam tunc forte appositam in foco, ad conficienda in usus necessarios luminaria, ut est consuetudinis, ministri calefaciendo mollem tractabilemque reddebant. Res mira ! Ut enim hedera Jonæ, sub una nocte exorta, sub una itidem nocte, confugientibus ad pœnitentiam Ninivitis, exaruit ; ita repentina istius pœnitentis ulcera in cicatricem citius redacta sunt ; quibus ne[2] signum quidem obductionis repente superfuit. Qui totus jam evangelico more, anima scilicet sanatus et corpore, sumptis solenniter pera et baculo, apostolica ut proposuerat mœnia petiit : obtentaque benedictione summi pontificis, in Angliam reversus, ac Cisterciensis ordinis habitum indutus, bonæ conversationis merito non minus rem sibi quam nomen conversi perseveranter vindicavit.

Jonas iv. 7, 10.

Miraculous cure.

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[1] *namque*] So MS. ; enim, Pez. | [2] *ne*] So MS. ; nec, Pez.

CAPITULUM III.

Qualem se erga lepræ maculatos contagione exhibuerit. Et de commendatione inaudita dulcedinis Salvatoris ab ore Hugonis sæpius iterata. Et de munificentia ipsius in omnes passim necessitatem patientes. 44 b.

Verum ista retexendo auctori totius nequitiæ Satanæ insultamus: qui virtutis[1] viro Dei cunctis malitiæ suæ insidiatur viribus, in sui ipsius perniciem livoris proprii refusum semper ingemuit virus. Sed quia ad hæc, historiæ prætermisso ordine, dum ætatum processus exequimur quibus sancti merita claruerunt, quasi per excessum quemdam stylum defleximus, ad gestorum seriem hunc denuo retorqueamus; quatinus eumdem ipsum ubique, tam videlicet in cunctis vitæ suæ momentis, quam et in ætatibus singulis, et verum Deitatis extitisse cultorem, et hostis antiqui enituisse victorem demonstremus.

Jam enim ex præmissis satis innotuit, quia innocentiæ verus amator, omnipotens Conditor, famulo suo innocentissimo, ad immensum laudis præconium, per ora innocentium, necdum quidem loquentium sed arridentium, perhiberi voluit testimonium, eo nimirum verius quo et divinius, eoque constantius quo et incorruptius, eo demum credibilius quo miraculosius. Ita Dominus serenissimus suæ singularis prærogativæ, suæque partem gloriæ, contulit servo devotissimo; ut sicut eum ætas innocens non loquendo sed moriendo meruit confiteri, ita per eamdem istius merita gestiendo et alludendo faceret commendari; et qui præcursori

[1] *virtutis*] This cannot be the right reading. The word in the MS. looks, perhaps, more like *vircutis*. Is *versutus* the right reading? But the passage seems otherwise corrupt. *Versutus*, with *insidiatus*, instead of *insidiatur*, would give what is plainly the right meaning.

Luc. i. 41. suo prius dedisse legitur spiritum gratiæ quam vitæ quo salutaret se, prius daret parvulis cultorem suum agnoscere quam posse intelligere se. Quique benedic-
Mar. xi. 10. tum regnum suum a pueris Hebræorum voluit collau-
Matt. xxi. 15. dari, ipse militis sui de hoste versuto triumphum, per ætatem similem ab illius tyrannide potenter sæpius liberatam, sublimi præconio decrevit propalari. Qui
Joh. ii. 1–10. etiam a nuptiis, vini ex aqua facti consecratis pariter et lætificatis miraculo, ad cœlibatus gratiam per seipsum suum invitavit futurum evangelistam[1] tunc adolescentem, ipse per infidelitatis torporem jam deficientem juvenem, carnalibus de cætero valefacturum illecebris,
45. ad fidei calorem, speique lætitiam revocavit per Hugonem. Hugo bene vivendo, suumque auctorem benedi-
Job. xxxi. 37. cendo, implevit illud propheticum, "Per singulos gradus " meos pronuntiabo eum." Vicissim quoque idem Dominus et auctor suus in singulis ætatum gradibus gra-
Ps. cxlviii. 12. tificavit et glorificavit eum; ut senes cum junioribus laudent nomen ejus, in omnibus laudabile atque magnificum, per largifluum gratiæ suæ donum.

Quia vero ex prælibatis jam ista patuerunt, quid restat modo nisi ut ea quæ per servum suum ad communem utriusque, sui videlicet et ipsius gloriam, passim Dominus in quibusdam personis, causis, temporibus, et locis, magnifice gessit, tentemus vel ex parte referre; ac demum qualiter eum in senectute bona et venerabili, quanquam minus diuturna, feliciter quiescentem in gaudium suum admiserit, studeamus intimare? Cujus inter alia pietatis insignia, quantam ægrotantibus curam, quantam lepræ etiam tabe laborantibus benignitatem impenderit, quis digne comme-

Hugh's care of the sick; and of lepers especially.

[1] *evangelistam*] Viz., St. John. There was a tradition that he and St. Mary Magdalen were the bridal couple at the marriage in Cana of Galilee; that he then and there left his virgin bride at the call of Christ, and that this desertion was the cause of her falling into sin. See, for instance, the *Liber Festivalis*, under the feasts of the Epiphany, St. John the Evangelist, and St. Mary Magdalen.

moret?[1] His nimirum, pedes propriis sæpe manibus diluens et extergens, osculisque demulcens, nummos insuper cibo refectis et potu largiri consueverat. Faciebat hæc[2] secretius, coram paucis arbitris, in camera sua; tredecim sæpius personis, cum tot inveniri potuissent in locis quibus ipse interfuisset. Erant præterea in quibusdam fundis episcopii matriculæ, in quibus non pauci, hujus morbi incommodo detenti, tam viri quam feminæ, sustentabantur. His, præter assignatos a prædecessoribus suis redditus, varia in multis rebus subsidia cum omni diligentia conferebat; frequenter ad eos in propria[3] accedens persona, ac cum paucissimis ex sibi adhærentibus, viris timoratis et devotis, medius inter illos in cella residens secretiori, verbis optimis relevabat animos eorum, dolentibus quodammodo materna lenitate blandiens, et ad spem retributionis æternæ desolatos temporaliter afflictosque sustollens; morum quoque bonorum documenta suavitate mira interserens verbis consolatoriis. Ita si quid de eis reprehensibile percepisset, ne [iterum][4] admitteretur, suadebat ut eos et admissi vehementer pœniteret, et ulterius admittendi audacia[5] seu voluntas nulla eis remaneret. Ante exhortationis vero alloquia, semotis interim jussu ejus feminis, mares singillatim circumiens exosculabatur, singulis se inclinans, et quos cerneret atrocius jam tabe confectos diutius ac suavius complexans.

How he washed, and kissed, their feet.

How, often, he used to take up his abode in hospitals of lepers.

45 b.

How he used to kiss the male lepers, especially the worst diseased.

Parce, Jesu bone, infelici animæ ista referentis. Non enim latet scientiam, quod lateat utinam ultionem tuam, quanto sibi fuerit horrori tumidas et luridas, saniosas et deformatas, oculis eversis aut effossis, labiisque absumptis, facies non modo cominus attingere,

The horror of our author at witnessing this.

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[1] *commemoret*] So MS.; commemoraret, Pez.

[2] *Faciebat hæc*] So MS.; Faciebatque illud, Pez.

[3] *propria*] So MS.; propria quoque, Pez.

[4] *iterum*] Not in MS.; added from Pez.

[5] *audacia*] So MS.; audentia, Pez.

sed vel eminus aspicere. Lippienti quippe præ superbia oculo interiori, non fulgebat in sterquilinio margarita Dei. Verum servus tuus, cujus plenissime oculos avertisti, ne viderent exteriorem vanitatem, internam capiebat plenius claritatem: unde sibi ornatiores videbantur, qui infestiorem forinsecus perferebant deformitatem.

Hugh's preaching as to the blessedness of such sufferers.

Phil. iii. 21.

Idcirco tales prædicabat esse felices; tales paradisi flores, et præclaras coronæ regis æterni esse dicebat margaritas. Hos fiducialiter et secure expectare Salvatorem memorabat, Dominum nostrum Jesum Christum, qui reformet corpus humilitatis eorum, configuratum corpori claritatis suæ: cum e diverso [1] formidolosi expectent sublimem affuturum judicem, qui modo, de corporis specie gloriantes, illius per mentis refugiunt elationem humilitatis et munditiæ conformitatem.

Hugh's reflections on our Saviour's kindness to the wretched.

Luc. xvi. 22.

Matt. xxv. 36.

Agens vero seorsum cum familiaribus suis, de tanta Salvatoris nostri clementia, qui miserrimos quosque in vita præsenti toties ore divino beatificat in evangelio suo, nunc Lazarum inducendo ulcerosum in sinum Abrahæ ab angelis perductum, nunc seipsum in infirmis asserendo [2] infirmum, mira cum dulcedine omnium auctorem dulcedinum attollebat. "O," inquit, "quam "felices erant, qui viro adeo dulci [3] familiarius adhærebant! Quam mihi dulce foret, quæcunque is seu "pedibus calcasset, seu qualibet corporis sui parte con-
46. "tigisset, vel manibus attrectasset, osculis lambere, "oculis apponere,[4] intimis etiam, si fieri posset, visceribus inserere! Quid dicam de humore superfluo; si "quid tamen fas est superfluum dicere, quod fluxerit "de ligno vitæ; quid, inquam, de humore illo sentiam,

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[1] *e diverso*] So MS.; ex adverso, Pez.

[2] *asserendo*] So MS.; asserendo esse, Pez.

[3] *viro adeo dulci*] So MS.; medico adeo dilecto, Pez. Perhaps our author wrote "qui viro adeo dulci, "qui medico adeo dilecto familia-"rius, &c."

[4] *apponere*] So MS.; opponere, Pez.

" quem forte de vasculo tantæ benedictionis effundi " ratione assumptæ infirmitatis contingebat? Certe " non solum, si daretur facultas, illum diligentius col- " ligerem, sed omni nectare dulcius illum haurirem " labiis, faucibus imbiberem, et abditis viscerum præ- " cordiis ipsum reconderem. Quam vero miseri sunt, " qui aliud quidquam timent quam adeo dulcem offen- " dere! Quam gemendi sunt, qui aliud quidpiam dulce " reputant, aliudve expetunt, quam sic dulci dulciter " adhærere, dulciter[1] parere! Nescio quid jam possit " amarum sentire, qui dulcis hujus dulcedinem jugi " didicit meditatione interno[2] cordis palato dulciter " ruminare."

Hæc vir sanctus de cœlesti vulnerum nostrorum medico sentiens, hæc dicens, hæc etiam quæ præmisimus de membris illius infirmantibus proferens, hæc illis impendens, evidenter satis exprimebat, quanto interius ferveret igne divinæ pariter et fraternæ dilectionis. Qui etiam in commune quibusque indigentibus tantas largiebatur eleemosynas, ut præter illa, quæ multis sæpe specialibus ex causis, nunc interpellatus, nunc ipse voces præveniens necessitatem patientium, secretius erogabat, annuas omnium rerum suarum obventiones, usque ad tertiæ partis æstimationem, sub certa constitutione in opera expendisse non dubitetur misericordiæ.

Hugh's great alms-giving.

[1] *dulciter*] So MS.; et dulciter, Pez.

[2] *interno*] So MS.; in interno, Pez.

Capitulum IV.

Quod inter micantes gladios, et exertas in caput suum dexteras, tertio pro assertione justitiæ seipsum inermem objecerit. Et quod, exercendo gladium ecclesiasticæ districtionis, plurimos dederit in reprobam mortem carnis.

Regis mitissimi atque fortissimi præconia sacra nobis insinuante Scriptura, dicitur de David, quod ipse erat "tenerrimus ligni vermiculus." (2 Reg. xxiii. 8.) Ligni quippe vermiculo sicut nihil lenius invenitur cum premitur, ita cum premit, nil se exerit eo mordacius. Unde fit ut nulla prorsus res tam minute terebrare sufficiat lignum durissimum, (46 b.) ut solet minutus ille mollisque vermiculus; qui et duritiem[1] in pulverem, et ostendit tabidum quod solidum putabatur. Quæ plenius assignare in virtutibus viri, de quo specialiter a Domino perhibetur, quod invenerit virum secundum cor suum, (Act. xiii. 22.) dum constet non esse temporis seu operis hujus, inspicere libet an forte in Hugonis nostri moribus hæc inveniantur sive operibus. (David and Hugh.) Præconia namque viri admirabilis mirifice exprimunt vocabula tria hæc, quibus qualitas ipsius diffinitur cum dicitur, "Ipse erat tenerrimus ligni vermiculus." In "tenerrimo" docetur lenis et mansuetus, in "ligno" fortis et robustus, in "vermiculo" humilis ostenditur, inque suis oculis modicus et despectus. Quam vero is extiterit per lenitatem mentis tenerrimus, quamque fuerit ex humilitatis gratia quasi vermiculus, sibi scilicet vilis et apud se minimus, ex his perpendi evidentius poterit, quæ jam in medium utcumque protulimus, sicut a primordio vitæ illius supra digestæ lectionis insinuat textus. Nunc igitur de fortitudine illius inflexibili aliqua subjicienda sunt, unde clareat

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[1] *duritiem, &c.*] So MS. Some such word as *terebrat* seems wanting to complete the sense.

manifestius quantum se exhibuerit in censura justitiæ, qui tantus in humilitate, tantus quoque innotuit in spiritus suavitate.

Ubi videtur imprimis breviter recensendum, quam egerit fortiter in superborum præsumptionibus coercendis, quam incunctanter armatorum sæpe ipse [se][1] inermem ingesserit turmis, quam steterit inter micantes gladios et exertas dexteras; in Lincolniensi primum ecclesia, deinde in Holandia, ac demum in Norhamtona, nudo capite constans et intrepidus. Minus vero dixi "Steterit," cum, huc illucque discurrendo, gladium Spiritus tota cum libertate in furentes et frementes conspiratores seu intrusores vibraverit, tradens contumaces Satanæ in interitum carnis, ut spiritus salvus fieret in die Domini. Cujus eo constantia sublimius emicuit, quo ibidem virorum fortium robur formidini evidentius cessit: eoque illius confidentia illustrius claruit, quo suorum diffidentia comitum et officialium in tanto se discrimine apertius propalavit.[2] His namque non modo ad aras confugere parum fuit; immo et sub ipsis mensis dominicis se abscondere videbatur minus tutum. Quibus ita fugientibus[3] et latebras foventibus, Hugo persistebat solus, cædebatque labiis intentantes gladios cervicibus suis. Cujus magnanimi audacia,[4] necnon et protegentium se angelorum custodia, ipsiusque divinæ virtutis armatura, fracti et confusi, apud Lincolniam tam clerici quam laici, apud Holandiam milites et armigeri, apud Norhamtonam quoque burgenses infensi, cesserunt plures uni, sævientes miti, tranquillo[5] turbati.

Hugh's fortitude.

Lincoln.

Holland.

Northampton.

1 Cor. v. 5.

47.

Apud Holandiam tamen, quod prætereundum non est, Willielmus de Avalun, episcopi consobrinus, miles-

William de Avalon, Hugh's kinsman.

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[1] *se*] Not in MS.; added from Pez.

[2] *propalavit*] So MS.; probavit, Pez.

[3] *fugientibus*] So MS.; confugientibus, Pez.

[4] *audacia*] So MS.; audentia, Pez.

[5] *tranquillo*] So MS.; et tranquillo, Pez.

que acerrimus, generosi sanguinis vena incalescens, cum stricto mucrone quidam armatorum pontificem funesta pararet ferire audacia, jam percussuro se fortiter objecit. Cui etiam vi magna extorquens gladium, ni prohiberetur districtius a præsule, eum absque vulnere abire non sivisset. Horum si vellemus exprimere diffusius causas tumultuum, pararet forsitan lectori prolixitas inconsulta fastidium. Unde tantisper hoc loco hæc vel tetigisse sufficiat, bonique pastoris prædicabilem fidelibus commendasse instantiam; qui sibi commissarum ovium errorem, etiam cum periculo capitis sui, dissimulare noluerit incorrectum. Quamobrem non immerito animam suam pro suis monstratur ovibus posuisse, quamvis eam tollere ab eo nullus prævaluerit; illius nimirum hanc dextera conservante illæsam, de cujus manu eruere vel perimendos ne pereant, vel salvandos nemo potest rapere ut intereant. Hic tamen velut semper in manibus suis, cum fortissimo superius memorato rege David, animam suam portans, seipsum periculis impavidus exponebat. Timere siquidem nescius, adversis vero cedere dedignatus, ut contemnebat mortem, sic vitam honesto postponebat. Caritatis namque apostolicæ sibi plene conscius, securius dicebat in his omnibus, in quibus ultra humanum modum præsidere eum cuncti mirabantur, "Caritas Dei urget nos;" "Neque enim mors, neque vita, neque instantia, neque "futura, nec gladius, neque sublimitas, aut profundum, "sed nec creatura aliqua, separabit nos a caritate "Dei quæ est in Christo Jesu Domino nostro." Ita vero paratus [erat][1] juxta formam apostolicam, omnem in gladio Spiritus ulcisci inobedientiam, ita ejus quoque ultioni cœlestis animadversio celerem subinferebat vindictam, ut in Deum contumaciter delinquentibus sicut ipse nullatenus parceret, sic quemcunque zelo justitiæ spirituali idem[2] mucrone percelleret, citius,

Hugh, like the good shepherd, ready to lay down his life for his sheep.

Joh. x. 15.

Ps. cxviii. 109.
Job. xiii. 14.

2 Cor. v. 14.

47 b.

Rom. viii. 38, 39.

2 Cor. x. 6.

His severity to sinners; and the effect of his spiritual chastisements.

[1] *erat*] Not in MS.; added from Pez.
[2] *idem*] So MS.; ipse, Pez.

nisi resipisceret, corporali pariter exitio interiret. Hinc rebelles quosque, et juris ecclesiastici violatores, de sua quandoque potentia præsumentes insolenter, ac præ tumore[1] mentis ad minas interdum procaciter erumpentes, sic voce terrifica objurgabat: "Quid de vestris," inquiens,[2] "viribus vel armis contra manum Omni-"potentis[3] præsumitis, quando nobis etiam indignis et "infirmis hæc manus adeo potentia contulerit arma, ut "eis humana nullatenus coæquetur armatura? Loricas "nostras jacula vestra non penetrant; galeæ nostræ "vestros enses non formidant. Nostris vero ensibus "nec cassides vestræ nec thoraces resistunt. Vos si "quando carnem cæditis, sed[4] animam prorsus contin-"gere non valetis; gladius noster et corpus perimit, "et morti non transitoriæ sed æternæ eorum quos "percellit animas addicit."

Jam vero si conemur viritim exponere, quam multos in reprobam tradiderit mortem solo anathemate, quam horrendo plerique legis divinæ contemptores interierint
fine, qui secundum duritiam suam et cor impœnitens Rom. ii. 5.
iram sibi thesaurizantes, benedictione spreta, et ejus maledictione retenta, de suis renuerunt perversitatibus emendari, nec etiam si plurimi conficiantur libri, poterunt omnia quæ scribenda sunt sufficienter explicare. De quorum tamen numero pene innumerabili, vel paucos exempli gratia commemorasse non erit inutile; cum ad fidelium consolationem, atque eruditionem infirmorum, hanc placuerit supernæ majestati erga perversos justæ
animadversionis districtionem evidentius exercere, ut 48.
impleretur illud psalmistæ, "Lætabitur justus cum Ps. lvii. 11.
"viderit vindictam, manus suas lavabit in sanguine
"peccatoris;" itemque dictum a sapiente, "Flagellato Prov. xix. 25, and xxi. 11.
"pestilente, sapientior efficitur parvulus."

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[1] *tumore*] So Pez.; timore, MS.

[2] *inquiens*] So MS.; ait, Pez.

[3] *Omnipotentis*] So MS. and Surius; Omnipotentem, Pez.

[4] *sed*] In MS.; not in Pez.

Capitulum V.

De quodam milite, cujus uxor, partum mentita proprium, supposuit in fraudem germani viri sui fœtum alienum. Et de quorumdam interitu, post excommunicationem viri Dei tanto se facinori immiscentium.

Circa A.D. 1194. The Lincolnshire knight, and his wife, and the supposititious child.

Erat[1] in territorio Lincolniensi miles quidam jam provectioris ætatis, uxorem habens sterilem. Habebat quoque fratrem, æque militem, industrium et prudentem; quem juris hæreditarii,[2] si absque liberis decederet, habiturus videbatur successorem. Invidebat[3] huic uxor sua, verens ne forte viduata marito sub illius deveniret dominatum, erga quem placitum nunquam gessisset affectum. Nequitiæ igitur vipereæ dolis incitata, ut ei consequendæ hæreditatis præcluderet aditum, quia partum non habebat proprium, supposuit sibi alienum. Refertis siquidem ac tumentibus interna fraude visceribus, cervical præcingit exterius; simulatque uterum intumescere puerperio, qui solummodo scelere fœtabatur infando. Miles, in cujus præjudicium versutæ malignitatis componitur stropha, dolum sibi strui deprehendens,

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[1] The main facts of this curious narrative are fully confirmed by various entries in the public records of the time.

The knight, the reputed father, was Thomas, son of William de Saleby, said (in *Rot. Hundred.*, *3rd Edw. I.*, i. 294) to have been a descendant of William son of Haco, to whom Henry I. gave the manor of Cokewald. His wife's name was Agnes, the name of the child Gracia. And his brother, who claimed the inheritance, was William de Hardredeshill.

This William, at Michaelmas 1194, was prosecuting his claim against Thomas de Saleby and Agnes his wife in the king's court at Westminster; the bishop of Lincoln claiming jurisdiction, as in a suit pertaining to the court Christian.—*Abbrev. Plac.* (*Record Commission*), p. 3.

There is no further notice of the case before A.D. 1199, so far as I have seen.

[2] *juris hæreditarii*] So MS.; jure hæreditario, Pez.

[3] *Invidebat*] So MS.; Invidebat autem, Pez.

sed doli artificem nec convincere nec cohibere sufficiens, rem defert ad notitiam amicorum. Rimatur solicitius consilii remedium, sed minime reperit opportunum.

Interea mulier decumbit lecto, fictæ[1] parturitionis indulget suspiriis. Quæsitam vero a vico proximo muliercułæ cujusdam recens natam prolem femineam in publicum edit; ac veluti a se veraciter enixam omni cum diligentia studiosius enutrit. Cujus etiam veriorem ad se accersivit genitricem, eique nutriendi pignoris proprii delegat[2] solicitudinem. Dum talia geruntur non procul a Lincolnia, contigit instare jam resurrectionis Dominicæ festa Paschalia. Accedens igitur miles muliebri circumventus astutia ad pontificem, astipulantibus sibi viris discretis, quos fama certior tanti per- 48 b. flaverat maleficii, omnem rei cunctis audientibus adeo suspectæ pandit rationem. Nec vero cujusnam esset filia, seu quemadmodum a falsa genitrice acquisita, per quam sibi exhæredatio parabatur, adhuc certius sibi innotuerat.

Motus autem vehementer vir justus et pius ad audita, malignæ maritum mulieris ad se jubet quamtocius accersiri. Quem secretius evocatum[3] discutit instantius, instruit, et coarguit; tantique reatus confessionem ab eo elicere magnopere insistit. Verum ille, conjugis nimium procacis plus jurgia quam Dei justitiam pertimescens, ejus quoque sibilis præincantatus vipereis, criminis hujus se primum inficiatur habere conscientiam. Urgente demum episcopo, et publicæ æstimationis argumenta acriter inferente, quibus patebat verisimillimum esse, nec ei sobolem nasci potuisse jam valetudinario et seni, nec eum videri ignarum uxorii commenti, arctatus[4] evidenti ratione, hac tandem seipsum responsione deludit: "Quia longo," ait, "tempore, corporis incom-

[1] *fictæ*] So MS.; et fictæ, Pez.

[2] *delegat*] So MS.; delegavit, Pez.

[3] *evocatum*] So MS.; advocatum, Pez.

[4] *arctatus*] So MS.; attractus, Pez.

"modo premente,[1] conjugis[2] secreta minus perfecte novi, "volo,[3] si placet, arctius de his ab illa perdiscere veri- "tatem. Quidquid vero inde mihi compertum fuerit, "vobis mane nuntiabo, vestro indubitanter pariturus "consilio, super omnibus quæ fuerint juxta rei inqui- "sitæ seriem utilius exequenda." Tum præsul, satis admonitum in his eum verbis abire[4] permittens, "Scias," inquit, "die crastina excommunicationis sen- "tentia omnes illos a nobis solenniter et terribiliter "feriendos,[5] qui hujus mali auctores extiterunt[6] aut "fautores, si minus forte quod polliceris fueris execu- "tus." Sic ille dimissus, et ad suos reversus, sterili puerperæ quæque audivit a pontifice, vel quæ pontifici retulerit[7] ipse, seriatim exponit.

Ad hæc illa infrendens, et infelicem illum procaciter objurgans, redire ad fidelem consiliarium eum penitus dissuasit. Qui male acquiescens dominatrici,[8] cui ordine præpostero diu consueverat ancillari, resedit domi,
49. crimen adjiciens mendacii præcedenti errori. Facta est dies crastina, quæ fuit sacrosanctæ resurrectionis Dominicæ Paschali solennitate gloriosa. Episcopus, habito sacræ exhortationis verbo ad populum, cunctis negotii hujus pandit eventum, enormitatem exaggerat maleficii, se[9] non defuturum asseverat quin tanto pro viribus occurrat piaculo ex censura pastoralis officii. Cumque perdocuisset plenius, quanti sit criminis non modo[10] in fratrem proprium, sed vel in quemvis proximum, quidpiam hujusmodi attentasse, unde necessario contingat eum, cum omni posteritate sua, irremediabili dispendio subjacere; quod etiam peccati genus sub suæ

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[1] *premente*] So MS.; me premente, Pez.

[2] *conjugis*] So MS.; conjugis meæ, Pez.

[3] *volo*] So MS.; ideo volo, Pez.

[4] *abire*] So Pez.; adire, MS.

[5] *feriendos*] So MS.; esse feriendos, Pez.

[6] *extiterunt*] So MS.; extiterint, Pez.

[7] *retulerit*] So MS.; retulit, Pez.

[8] *dominatrici*] So MS.; domitrici, Pez.

[9] *se*] So MS.; et se, Pez.

[10] *modo*] So MS.; tantummodo, Pez.

mole nequitiæ ad mortem sui sæpe perpetratores dicebat irremissibiliter astringere; omnes illos vinculo innodavit anathematis, qui de partus prædicti suppositione exhæredationem militis sæpius memorati minime timuissent procurare.

Hugh excommunicates the guilty parties.

Nec vero in longum distulit in traditos sibi ex sententia viri justi suæ sævitiæ Satanas tyrannidem exercere. Virum[1] namque sequenti nocte invadens, qui perversitatem conjugis dissimulando potius fovit quam increpando correxit, ejus subito animam extorsit. Repente enim in lectulo apparuit mortuus, in quem se locaverat, quiete ut credidit pausaturus. Audiant hæc et pertimescant, qui subditum sibi infirmiorem sexum ad facinus sequuntur sive flagitium, nec terrentur exemplo protoplasti, quem a serpente uxor circumventa extorrem paradisi, et debitorem morti, tantæ cum suis posteris addixit calamitati. Enimvero, juxta sententiam viri sapientis, "Non est caput super caput colubri, et "non est nequitia super nequitiam mulieris." Væ peccatori, cujus sors super ipsam cadit. Quæ utraque sententia in hac muliere evidenter patuit: cujus ita furor pertinax, et ira adeo dura fuit, ut proprium tam exitialiter virum perdidisse non ei sufficeret, nisi et cœptam[2] contra ejus germanum nequitiam hostiliter adimpleret. Persistit enim confirmare sermonem nequam, debitam sibi retentans maledictionem, et indebitam alumnæ suæ vindicans hæreditatem. Excluso igitur legitimo hærede a fraterna successione, datur regio munere infantula cum ipsa hæreditate cuidam juveni, qui frater erat Hugonis de Novavilla, summi scilicet in regno forestarii. Quam, ætatis vix quartum implentem annum, disponebat idem nuptiali more solenniter sibi desponsare, præcavens nimirum ne forte qualibet occasione privaretur talis patrimonii acquisitione.

Sudden death of Thomas de Saleby.

Ecclus. xxv. 22, 26.

49 b.

His wife persists in the wicked fraud.

The heiress child given to a brother of Hugh de Neville, the chief forestar.

[1] *Virum*] So Pez.; Verum, MS.
[2] *cœptam*] So MS.; inceptam, Pez.

Hugh forbids their marriage.

Quod ubi innotuit episcopo, qui generali sæpius constituto inhibuerat ætatis indiscretæ copulam nuptialem, mox etiam speciali prohibuit interdicto, ne quis presbiterorum, seu fidelium quilibet Christianorum, his præsertim nuptiis præsumeret interesse. Prospiciebat in hoc perenni simul et temporali multorum indemnitati; consulens etiam juri communi, ne videlicet ante plenius cognitam et discussam rei hujuscemodi veritatem, in cujusvis[1] partis præjudicium tale iniretur connubium.

They are married nevertheless.

At episcopo citius post hæc ob quædam negotia in Neustriam ad regem profecto, conveniunt[2] in vico quodam remotiori juvenis prædicti fautores et consanguinei: ibique, simplicitate abutentes seu cupiditate sacerdotis illius loci, solenni conjungunt more in facie ecclesiæ militi infantulam, illustri rusticanam, ingenuo ex servili conditione procreatam. Tanta fuit aviditas alieni juris occupandi, ut nec ingenuitatis[3] degenerata conditio, nec salutis manifesta perditio infaustas nuptias præpediret. Regresso interea de[4] transmarinis episcopo, quæ gesta sunt citius innotescunt. Hinc presbiter, talium minister nuptiarum, suspensione ab eodem pariter beneficii mulctatur et officii: in reliquos vero vetiti sui transgressores, cum juri[5] coram eo parere contumaciter detrectarent, excommunicationis sententia promulgatur.

The priest who married them suspended. The other transgressors excommunicated.

50\. The lady's maid confesses.

Interea fictæ matris cubicularia, cujus ministerio proles alienæ genitricis quæsita est et inventa, terrente conscientia, primum ad pœnitentialem[6] ecclesiæ Lincolniensis, sanctæ recordationis magistrum Willielmum de Branfed[7] subdecanum, et ipsius demum hortatu ad ipsum accedens episcopum, omnem rei ordinem cum

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[1] *cujusvis*] So MS.; alicujus, Pez.

[2] *conveniunt*] So MS.; convenerunt, Pez.

[3] *ingenuitatis*] So MS.; ingenuitatem, Pez.

[4] *de*] So MS.; a, Pez.

[5] *juri*] So MS.; viri, Pez.

[6] *pœnitentialem*] So MS.; pœnitentiarium, Pez.

[7] *Branfed*] So MS.; Bredefeldo, Pez. In the Waverly Annals he is

magna detegit profusione lacrimarum. Tunc episcopus, de his omnibus certior effectus, secretum quidem apud se interim habet,[1] quod secretius audivit: latam vero pridem sententiam, singulis circumquaque per ecclesias diebus dominicis, renovari publice demandavit. Quod aliquamdiu ut fuit impletum, machinatrix et materia hujus mali mulier infelix, reversa demum in se, cœpit horrere opus adeo perniciosum a se commissum. Tandemque, animata consilio prudenti, accedit, pariter secum assumpta delicti sui conscia et ministra, cubicularia prænotata, ad episcopum; primoque [2] illi soli, deinde pluribus viris discretis, inter quos et ille qui hæc scripsit præsens fuit, reatum suum flebiliter confitetur; se proprium maritum prodidisse,[3] se fratrem ejus circumvenisse, illum ad mortem, hunc ad proscriptionem et exhæredationem, voce gemebunda protestatur. Quæ universa Cantuariensi metropolitano, tunc temporis regni totius justitiario, solicite per episcopum insinuantur; fratribus quoque et amicis alieni patrimonii ut prædictum est insidiatoris, cunctis etiam primoribus fere et baronibus curiæ Anglicanæ. Nihilominus vero sponsus puellæ insonter noxiæ cum suis incumbit consiliariis possessioni nocenter adeptæ. Asserunt enim, juxta leges Angliæ cujusque sobolem legitimam discerni, quam uxoris maritus legitimæ quoad viveret legitimam habuisset. Arcetur itaque hujus prætextu sententiæ hæres legitimus ab ingressu possessionis hæreditariæ. At interim, ob reverentiam magis episcopi, quam propter evidentiam universis pene notificatæ rei, non sinebatur contra eum judiciaria diffinitio sententialiter proferri.

And, at length, the lady herself.

The author a witness of this.

Nevertheless the husband of the child (Adam de Neville) still maintains her right to the inheritance.

Iterato autem constantissimo juris propugnatore in Normanniam transfretante, inque discessu suo sæpius

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called William de Bramford. He was murdered in the cathedral by a minister of the church, September 25, 1205.—*Gale*, ii. 168.

[1] *habet*] So MS.; habuit, Pez.

[2] *primoque*] So MS.; atque primum, Pez.

[3] *prodidisse*] So MS.; perdidisse, Pez.

50 b. protestante, quia si hanc miles sibi ut proponit in conjugem acceperit, rusticam profecto se habere noverit, nec de illa plurimum gaudebit; homines rursus factiosi,[1] conspiratione facta, diem partibus statuunt, quo diffinitivum[2] litigii hujus calculum apud Londonias proferendum procrastinatione remota edicunt. Igitur Adam de Novavilla, hoc enim nomen erat viro qui puellam duxerat, stipatus propinquorum turmis, Londonias festine petens, nocte diem præcedente qua judices sibi terram illam promiserant in solidum adjudicandam, cujus solummodo eatenus obtinebat custodiam, non procul ab urbe hospitio suscipitur. Cujus dum fautores et consiliarii de forma dandæ sententiæ cum judicibus in civitate solicite deliberant, ille in diversorio lætus et temulentus lecto excipitur; sed sopori mortem[3] socians subito extinguitur, solusque ad tribunal justioris judicis, factorum recepturus vicem, tam imparatus quam nil tale arbitratus extemplo protrahitur. Timendum autem ne forte cum improperio ibidem audierit ex sententia districti judicis, quod sæpius vertebatur in ore veridici ipsius sui præconis. Cum enim incognitum sibi et peregrinum quondam nomen forestariorum crebrius audiret vir sanctus, querelis etiam oppressorum ab eis hinc inde crebrescentibus, barbaræ nuncupationi alludens dicere consuevit: “Recte,” inquiens, “homines isti “et satis proprie nuncupantur forestarii; foris[4] namque “stabunt a regno Dei.”

Sudden death of Adam de Neville. Circa Jan. 1200.

Hugh's explication of the word "forestarius."

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[1] *factiosi*] So MS.; facinorosi, Pez.

[2] *diffinitivum*] So MS.; diffinitum, Pez.

[3] His death must have taken place near the end of the year 1199, or early in 1200. For in July, and in Michaelmas term 1199, William de Hardredeshill was prosecuting his suit against Adam de Neville, who had then in custody the child Gracia, the pretended daughter of Agnes, widow of Thomas de Saleby, and was offering the king 500 marks for judgment in his favour.—*Rot. Cur. Regis*, i. 452; ii. 17; and *Rot. de Oblatis* (1*st John*), pp. 20 and 21. And it was still in the first year of John, *i.e.* before Ascension day 1200, when the poor child was given to her second husband.

[4] See the anecdote of Hugh related by Walter Mapes, his contemporary, and a canon and archdeacon of his

The child widow given to another husband. A.D. 1200.

And again to a third husband. A.D. 1205.

1 Tim. v. 24.

Isto itaque taliter sublato, ac de tabernaculo suo cœlitus evulso, datur ejus vidua, nuptiis adhuc minus apta, cuidam, cum alterius patrimonio, regis cubiculario.[1] Quo jam, post sancti ex hoc mundo excessum, in fata progresso, tradita est puella miserabilis in manus viri tertii, prioribus illis longe pejoris; quem, ob innumeras injurias ecclesiis pluribus illatas, multiplicis tenet implicitum nexus anathematis. Quis hujus futurus sit finis, jam opera ejus, præcedentia ad judicium, non incertis, ni caveat sibi, præloquuntur indiciis. Mulier quoque, quæ hæc est machinata, vitam aliquamdiu in
dolore protractam et ærumna morte dudum clausit 51.
amara.

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church, in the *De Nugis Curialium* (*Camden Soc.*), p. 7, where the same punning explication of *forestarius* is put into Hugh's mouth.

[1] He is called, in the Records, Norman de Caritate, and Norman de Camera. In 1st John he gave 200 marcs to the king for his infant wife and her inheritance.—*Rot. de Oblatis*, p. 40; and *Rot. Claus. 6th John*, p. 17.

He was dead before January 22, 1205, on which day John gave his widow (still a mere child she must have been) to Brien de Insula, who paid 300 marcs for her.—*Rot. Claus. 6th John*, p. 17 b.; and *Rot. de Oblatis*, p. 240. These husbands, so far as appears, held her and her inheritance without opposition. Brien de Insula was a very powerful and notorious person, temp. John and Henry III. In 1221, as lord of Saleby, he had grant of a market there, and in 1225 a charter for a fair.

His wife Gracia gave eight bovates of land in Cokewald, with other property, to the Gilbertine Priory of Bolyngton.—*Rot. Hundred. 3rd Edw. I.*, i. 296. She died childless, and the property at length came to the rightful heir, a William de Hardredeshill, son of the William who contested her right when she was an infant. His son and heir, Robert, was killed at Evesham, fighting against the king. His brother, John de Hardredeshill, succeeded, by gift of the king; whose son and heir, a minor in custody of John de Monte-alto, held the property in the third year of Edward I.—*Ibid.* 294.

Capitulum VI.

De quodam forestario. De quodam etiam diacono Et de quadam adolescentula. Et de quibusdam aliis, viri justi maledictione in carnis interitum datis.

Alius quidem forestarius, episcopi maledictione re-
1 Cor. v. 5. tenta, infra dies paucos ex quo tradi meruit Satanæ in interitum carnis, crudelis interiit sententia mortis. Nam a quibusdam, quos, in foresta sua quam servabat inventos, insolentius more suo tractare disposuit, ita peremptus est, ut, brachiis amputatis, et capite avulso,[1] fustes quidam exigui satis, pro quibus ab eodem injuriati fuerant qui eum peremerunt, inter cadaver truncatum [2] et caput exsectum, necnon et alia membra feraliter excisa, hinc [3] inde posita per loca tria relinquuntur;[4] in signum videlicet et testimonium illius nequitiæ, qua in finitimos quosque tyrannicam rabiem consueverat exercere.

Fearful death of another forestar, who had incurred Hugh's malediction.

A.D. 1194. Diaconus,[5] nomine Ricardus de Waura, militem quemdam vocabulo Reginaldum de Argentun super crimine impetebat regiæ proditionis. Erat uterque de episcopatu Lincolniensi. Erat vero plurimis non incertum, falso militem impeti a clerico. His episcopus cognitis diaconum per censuram ecclesiasticam nititur a temeritate sua cohibere. Inhibet [6] sub interminatione anathematis, ne in foro seculari hominem, præsertim ad judicium sanguinis, audeat pertrahere diaconus. At ille, de regio qui eum tuebatur elatus favore, monita

Narrative of the deacon, and his charge of treason against Reginald de Argentun.

The deacon backed by

[1] *capite avulso*] So MS.; a capite avulsis, Pez.

[2] *truncatum*] So Pez.; trunctum, MS.

[3] *hinc*] So MS.; et hinc, Pez.

[4] *relinquuntur*] So MS.; relinquerentur, Pez.

[5] Entries relating to a prosecution of Reginald de Argentun by Richard de Waure, will be found in the *Rot. Cur. Regis* of Record Commission, under A.D. 1194, pp. 6 and 60.

[6] *Inhibet*] So MS.; Inhibet proinde, Pez.

pariter et minas pontificis contemnebat. Nam et Cantuariensis archiepiscopus, qui et publicus tunc regni justitiarius habebatur, cujus eum protectioni rex Ricardus impensius commendaverat, episcopo dicitur injunxisse, ne contra honorem regium clericum compelleret a prosecutione initæ accusationis desistere.

the king, and by the archbishop of Canterbury.

Verum Petri imitator verus, in hoc sicut et in similibus sæpe mandatis illius, sui potius officii jura quam hominis attendebat verba. Nam quia magnus ille vir, ut ipse veraciter perhibere solebat, utrumque 51 b.
sibi gladium commissum habebat: erat namque, sicut potestate ordinaria metropolitanus, et auctoritate apostolica totius Angliæ legatus, ita vice quoque regia super forenses judices arbiter summus: episcopus quid a quo idem loqueretur gladio, prudenter et caute discernere studebat. Unde quotiescunque aliquid monebat aut jubebat, quod materiali potius quam gladio congrueret spirituali, non verebatur vir Dei dicere ei, quod in Actibus suis summis pontificibus dixisse leguntur Apostoli,[1] "Obedire oportet Deo magis quam "hominibus." Quamobrem clericum rebellem, et disciplinæ contumaciter resistentem ecclesiasticæ, pontificali non distulit vigore[2] percellere. Suspendit itaque ab officio et beneficio nolentem jugo subdi canonico.

Hugh's distinction between Hubert, the archbishop, and Hubert, the chief justiciary.

Act. v. 29.

He suspends Richard de Waure.

Qui, ad legatum perveniens, per eum de facto a suspensione obtinuit relaxari. Hinc tumore plenus accedens ad episcopum, sub præsentia multorum optimatum regni, tam videlicet procerum quam et episcoporum, minari cœpit grandia. Jactabat vero se a jurisdictione Lincolniensis episcopi taliter jam legati auctoritate exemptum, quod de cætero nullatenus omitteret propter illum, quin et domino regi omnem fidelitatem exhiberet, eique justitiam de suis obtinere proditoribus decertaret. Insultans quoque episcopo, asserebat se relaxatum a

Who obtains relaxation of the suspension from the archbishop as legate.

[1] *quod in Actibus . . . Apostoli*] So MS.; quod apostolorum summus pontificibus legitur dixisse, Pez.

[2] *vigore*] So MS.; rigore, Pez.

suspensione, qua ipsum, ut dicebat, minus licite punire decrevisset.

Ecclus. xlviii. 13. This is said of St. Martin, *infra*, f. 121 b.

Hugh then excommunicates him.

Ad hæc ille, non enervis naviculæ Petri gubernator, suo ut semper more illato terrore constantior, qui, ut de quodam sancto legitur, "In diebus suis non ex-"timuit[1] principem," ita cunctis audientibus infit: "Incassum sane super hujuscemodi," inquit, "relax-"atione tibi blandiris; nam excommunicandum te "incontinenti noveris, si juri parere super excessibus "tuis ulterius detrectaveris." Quid multa? Illo contumaciter obstrepente, et tanquam ore regio minas furiosas intonante, episcopus eum innodare nec timuit nec distulit solenni anathemate. Qui legatum adiens

52. queritur de episcopo, qui[2] in ejus præjudicium, regisque dispendium, adeo, ut allegabat, proterve excommunicasset eum. A quo tandem et literas impetravit ad episcopum, quatinus pro absoluto haberet eum, utpote a se absolutum. Cui episcopus, tali perlecto mandato, ita dixit: "Si centies te dominus archiepiscopus duxerit "absolvendum, centies aut etiam sæpius te scias a "nobis reexcommunicandum, quamdiu te videbimus in "præsumptionis tuæ amentia irrevocabiliter induratum. "Tu videris, quanti habeas sententiam nostram. Nos "enim hanc omnimodis ratam habemus et firmam."

The archbishop absolves him; but to no purpose. Hugh only declares that he will excommunicate him again 100 times, if necessary.

He deliberates whether or no to submit to Hugh. Is meanwhile killed by his servant.

Prov. xvii. 11.

Sic ille abscedens, jamque metu tantæ illius constantiæ aliquantulum corde fractior, pollicetur deliberaturum se, utrum juxta quod exigebatur super parendo juri coram episcopo vellet cavere, necne. Qui cito post hæc, a quodam suo puero securi letaliter percussus in capite, proh dolor! prius exhalavit animam quam erroris sui insinuaret[3] pœnitentiam. Uno enim ictu excerebratus et repente extinctus, formidabilem in se viri sapientis sententiam est expertus: "Semper," ait, "jurgia quærit "malus, angelus autem crudelis mittetur contra eum."

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[1] *extimuit*] So MS.; pertimuit in Vulgate.

[2] *qui*] So MS.; quod, Pez.

[3] *insinuaret*] So MS.; insinuavit, Pez.

De hoc item clerico nequaquam ducimus prætereundum silentio, quia in monachum se recipi, modico ante ista tempore, in quodam petierat religioso cœnobio. Quod dum ei fuisset concessum, suum interea cognoscit decessisse germanum, cui juxta primogenita paternum in hæreditatem cesserat patrimonium. Qui hæreditatem cupiens obtinere fratris absque liberis defuncti, fratris pro se mortui sortem repudiavit, qui fratribus suis per seipsum dixit, "Qui non renuntiave-" rit omnibus non potest meus esse discipulus." Merito igitur, qui ejus pro terra reliquit discipulatum, qui suis promittit discipulis in hoc seculo centuplum, et in futuro vitam æternam, et terram quam optavit cito perdidit, et de vita etiam temporali exemplo terribili citius emigravit. Misit enim manum ad aratrum, sed respiciens retro amisit, ni misereatur Omnipotens, regnum cœlorum.

The antecedents of Richard de Waure.

Luc. xiv. 33.

Matt. xix. 29. Marc. x. 30.

Luc. ix. 62.

52 b.

Adolescentula quædam Oxoniensis, cujusdam burgensis filia, convicaneo cuidam juveni legitime nupta, alterius amore juvenis amplius succensa, priore contempto sponso, illi est de facto conjugata. Quæ super hoc impetita a sponso priore atque convicta, monebatur diligentissime ab episcopo, quatinus primo se redderet marito. Ipsa vero, dissuasa a matre, quæ in consilio nequam alteram se filiæ suæ exhibebat Herodiadem, ante se morituram quam ei nupturam procaciter clamitabat. Tunc vir Domini, apprehensa ejusdem sponsi illius dextera, miscensque terroribus blandimenta, "Si " vis," inquit, "esse filia mea, obaudi jussioni meæ, et " suscipe in pacis osculo cum Dei benedictione mari-" tum tuum; alioquin revera de cætero non parcam " tibi, nec perniciosis consiliariis tuis." Jussit quoque virum ejus in osculo sancto pacis suscipere eam. Quod dum ille implere vellet, infelix illa impudentissime exspuit in faciem ejus, cum prope esset altare, præsensque[1] cum pluribus viris reverendissimis adesset

The adulterous bride of Oxford.

Her impudent rejection of the bishop's counsels.

[1] *præsensque*] So Pez.; præseus, MS.

tantus sacerdos, et turba fidelium multa in ipsa ecclesia pariter constituta. Tunc universis ob tantam contumeliam viro illatam vehementer erubescentibus, episcopus voce terribili ait, "Quia noluisti," inquit, "benedictionem, sed maledictionem dilexisti, ecce apprehendet te maledictio;" moxque excommunicavit eam. Quæ in propria contumaciter abscedens,[1] post dies paucos, sibi ad inducias utilius secum deliberandi cœlesti pietate concessos, cum magis induraretur cor ejus, et nullatenus resipisceret, præfocata ab hoste maligno, delicias repente illicitas et caducas tam perpetuis quam justis commutavit suppliciis.

Ps. cviii. 18.

Her excommunication.

Her sudden death.

Narrative of the Yorkshire clerk, unjustly excluded from his church.

Itidem clerico cuidam Eboracensis diocesis, nomine Willielmo, suam, qua injuste eum spoliaverat quorumdam violentia, restituendam ecclesiam, auctoritate decreverat apostolica. Quem pars adversa diutius ab ingressu possessionis sibi adjudicatæ manu repellebat armata. Miles namque, illius villæ dominus in qua sita erat ecclesia litigiosa, suum fratrem in eamdem ingressum per intrusionem armis tuebatur, viribus nitens illicite occupatam vindicare illi possessionem.
53. Fovebant quoque partem intrusoris tam ecclesiastici quam et mundani judices, et optimates illius regionis. Tandem Willielmus, nimiis jam laboribus confectus, sumptibus quoque, dum sæpius curiæ Romanæ suffragium in propria implorat persona,[2] plurimorum etiam hinc inde auxilia pugili[3] sed parum utili requirit instantia, penitus exhaustus, totus convertitur ad unicum oppressorum refugium, ad[4] invictum juris patronum; ejusque flebilibus vocibus interpellat subsidium.

The intruder and his abettors incur Hugh's malediction.

Indignatus itaque bonus Eliæ, Elisei quoque,[5] in zelo Dei æmulator, auctoritate fultus apostolica, intrusorem prænominatum et ipsius complices duræ maledictionis

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[1] *Quæ . . . abscedens*] So Pez.; quam . . . abscedentem, MS.

[2] *persona*] So Pez.; præsentia, MS.

[3] *pugili*] So MS.; pervigili, Pez.

[4] *ad*] So MS.; et ad, Pez.

[5] *Eliæ, Elisei quoque*] So MS.; Eliæ atque Elisei, Pez.

ferit sententia. Nec paulo tardius in sacrilegos desævire cœpit ultio divina. Nam, ut viris plerisque religiosis referentibus nobis innotuit, alii ex his in amentiam versi sunt, alii repentina morte miserabiliter præventi interierunt, aliis[1] e cavis orbibus oculi cum immensis cruciatibus exciderunt. Sic itaque virtus absentis præsentem ad nocendum innoxio perdomuit audaciam superborum: sic legitimo possessori suorum restituta est et defensa possessio bonorum: sic denique athleta fortis, nostrique temporis[2] ambidexter probatissimus, utraque manu pugnare, utraque[3] pro dextera uti doctus, hos percutiebat et interficiebat, illos feriebat et vivere faciebat: cadebantque ab eo a dextris et a sinistris. Citius enim quisque in mortem cecidit, qui dexteræ ipsius ictum excepit. Aut enim corrigebatur; et Deo victurus, peccato moriebatur: aut, corde induratus et incorrectus, exitio tradebatur.

Their fearful punishments.

The clerk restored to his benefice.

Capitulum VII.

De pallii exactione, quod sibi rex Ricardus ab ecclesia Lincolniensi asserebat deberi. Et quod mulctas pecuniarias per officiales et archidiaconos a delinquentibus extorqueri prohibuerit.

Sentiens vero cruentus generis humani inimicus, in sui grave dispendium viri ubique victoriosissimi vires prævalere, a castris eorum, quos ejus tuebatur præsentia, eum arte callida nititur amovere; quatinus saltem, elongato a certaminibus loco insuperabili totius aciei protectore, in reliquo licentius grassaretur agmine. Sciens namque serpens virulentus, virum Dei libertatem ecclesiæ impensius zelare; qui nec subjectis sibi

A.D. 1194.

The astute and devilish plot against Hugh.

53 b.

Hugh's zeal for the liberty of the church.

[1] *aliis*] So Pez.; alii, MS.

[2] *nostrique temporis*] So MS.; nostrisque temporibus, Pez.

[3] *utraque*] So MS.; et utraque, Pez.

ecclesiis pecuniarias ullatenus exactiones imponeret, nec quibuscunque potestatibus, tale quid a sua exigentibus ecclesia, ulla ratione acquiesceret; in talem eum perplexitatem conatur inducere, ex qua, præter aliquod saltem inconveniens, haud facile quivisset erumpere.

A large debt claimed by the king, as due from the bishopric of Lincoln, because of an unpaid tribute of a pall.

Armatus igitur astu inveteratæ malitiæ, perversas quorumdam mentes familiariter subditorum sibi instigat; per quos regis animos contra episcopum ad novas et inopinatas querelas excitaret. Suggeritur per eos regi, ingentis cujusdam debiti, quod ei annuatim solvere tenebatur, Lincolniensem episcopum esse detentorem: unde et reus in ejus, ut vulgo dicitur, misericordiam incidisset, et ad summam æris plurimi fisco ex diutina retentione refundendam addici potuisset.

Bishop Alexander. A.D. 1123–1148.

Nam Lincolniensis quidam olim antistes, dictus Alexander,[1] qui tertius Hugonem præcesserat, pallium centum argenti marcis appretiatum regi suo tempore imperanti aliquot imprætermisse[2] annis dedisse ferebatur.

Bishop Robert de Chesney. A.D. 1148–1167.

Cujus successor, vocabulo Robertus, idem aliquoties egisse dicebatur. Hinc calumnia in Hugonem devoluta, non solum hoc, quod eum pontificatus sui tempore quotannis debuisse præstare memorabant, anxie ab eodem repetunt; sed etiam, pro injuriosa regii muneris subtractione, ipsum ad regis nutum satisfactioni esse obnoxium, satis invidiose decernunt. Nec tantum personam episcopi, immo et ecclesiam, cujus ille et onera subiisset et emolumenta perciperet, pro tempore Walteri sui decessoris, qui nec ipse pallium regi debitum aliquando dedisset, et detentionis ream, et redditionis debitricem esse perhibebant.

Bishop Walter de Constantiis. A.D. 1183–1184.

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[1] Bishop Alexander's predecessor, Robert de Bloet, was the first to pay this tribute of the mantle to Henry I. —*MS. Lincoln History of John de Scaldby*; and *Giraldus Cambrensis*, in *Anglia Sacra*, ii. 417. According to these and other authorities it was a *centum librarum pallium*, instead of the 100 marcs one of our author.

[2] *imprætermisse*] So MS.; inde prætermissis, Pez.

Conventus super talibus ab ipso tunc rege Ricardo episcopus, vix tandem, nimirum[1] adversante sibi, ut ferebatur, quam maxime archiepiscopo sæpius memorato, pro tribus millibus[2] marcarum, tam a repetitione subtracti muneris, quam et ab ejusdem imposterum collatione, et se et suos eripuit successores; suamque perpetuis temporibus a præstationis illius onere absolvit ecclesiam. Nihil enim indignius, nihil sibi intolerabilius fore æstimabat, quam sponsam Regis æterni, aut seipsum, illius pro tempore custodem, homini mortali censualem constituere, et quodammodo vectigalem exhibere. Invenit igitur arctum licet et angustum foramen in maxilla leviathan, per quod illud effugeret morte illa molestius inconveniens, quo ecclesiam reginæ cœli quam regebat terreno regi tributariam nitebatur fieri. Exemit igitur ecclesiam a servitute degeneri, proprii nil metuens exilitati peculii. Paratior erat seipsum perpetuæ addicere egestati, quam periclitanti minus adesse ecclesiæ libertati.

Hugh has to pay 3,000 marcs for arrears and for release from the tribute in future.

54.

Job. xl. 21.

Cæterum unde viro liberalissimo hæc tanta proveniet[3] pecunia? Qui omnes semper annuos redditus, vel quoscunque proventus, ad impendia misericordiæ, et in sumptus justæ necessitatis, effundere erat solitus; cui nunquam, ultra præsentis anni spatium, quidquam pecuniæ erat residuum; quippe cum et mutuum æs frequenter sumeret alienum; unde perciperet quæ[4] regi persolveret tot millia talentorum? Erat quidem paratum ad manus consilium, si quod propriis deerat crumenis a subjectorum vellet extorquere locellis. Sed qui non modo pecuniam, immo et propriam pro sibi

Hugh no saver of money.

Often obliged to borrow.

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[1] *nimirum*] So MS.; inimico, Pez.

[2] *tribus millibus*] Hoveden says 1,000 marcs. He mentions, however, the Release only, not the arrears.—*Savile's Scriptores*, 431 b. He places this under A.D. 1195.

In the *Registrum Remigii* (MS. at Lincoln) is a copy of Richard's Charter of Release, dated at Le Mans, June 23, fifth of his reign, *i.e.* A.D. 1194.

[3] *proveniet*] So MS.; proveniret, Pez.

[4] *unde perciperet quæ*] So MS.; ubi inveniret qui, Pez.

commissorum indemnitate in votis semper habuerat[1] ponere animam, qualiter eis suam extorqueret substantiam? Vel, qui suam a præbitione ignobili eximere satagebat ecclesiam, quomodo aliorum ecclesias oneraret ut seipsum relevaret, et pro sua libertate jugum aliis imponeret servitutis?

This money Hugh proposes to raise by retiring to Witham until the revenues of the bishopric would supply the amount.

54 b.

Jam itaque viro Dei videbatur unicum superesse remedium, quod et sibi erat satis votivum; ut ipse scilicet ad suam interim secedens Withamiam, ibique solitarie degens, proventus universos totius episcopatus ad summam hujus debiti persolvendam converti ordinaret. Gaudebat toto animo et exultabat, quia non modo justam et honestam, immo et necessariam se putabat invenisse occasionem, ut a mundanis tumultibus aliquamdiu secederet, ac secretis cœlestibus eo suavius quo et liberius inhæreret. Jam sibi blanditur et applaudit de assertione Pauli, scire se perhibentis, "Quo-"niam diligentibus Deum omnia cooperantur in bonum."

Rom. viii. 28.

This proposal vehemently resisted by his clergy, &c.

Sperabat enim, juxta deliberationem suam, ex inflicto rerum dispendio temporalium æternum mercari compendium, fructumque ex brevi capere jactura copiosum. Verum, ut hoc suum propositum notitiæ suorum intimavit clericorum, obniti vehementius universi cœperunt, intolerabilem sibi prorsus illius tantam remotionem protestantes. Sed et religiosæ personæ innumeræ, ne id fieret quod disponebat, magnopere dissuadebant.

Who agree themselves to raise the money.

Denique universis diocesis suæ ecclesiasticis personis in commune placuit, ad exemptionem matricis suæ ecclesiæ, pecuniam de suis copiis animo libenti conferre; unanimiter quoque, ut patrem et defensorem pium atque fortissimum, ipsum obnixius flagitabant episcopum, ne hujus rei gratia suam ab eis aliquatenus præsentiam absentaret. Ita, multum licet invitus et coactus, filiorum suorum petitionibus, et consiliis acquievit amicorum;

[1] *habuerat*] So MS.; habuit, Pez.

suæ præponens desiderio voluntatis pium generalitatis decretum. Suis vero districtius inhibuit officialibus, ne a quovis hominum quidquam exigere amplius præsumerent, quam quod voluntate spontanea quilibet obtulisset. De proprio autem peculio, quantum facultas admisit,[1] dari præcepit. Sicque provinciales potius ecclesias, quam earum matrem ecclesiam Lincolniensem, a turpi simul et gravi diu inolitæ jugo servitutis semel eripiendo, perpetuæ restituit libertati. Nam quod, citra cujusque gravamen, a clericis semel modo perceperit[2] eorum, ut sic dicatur, redemptor et manumissor, hoc, immo multo amplius, non sine plurimorum gravamine, extorquere solitus erat uterque præmemoratus hujus tributi inventor ac redditor; palliata scilicet, sub prætextu regalis pallii, ambitione pontificali. Quod tamen ex nobis dicere non audemus; sed hoc dicimus ex sen- 55.
tentia plurimorum, qui sæpius ex tali divitum colludio egestati suæ gemebant illudi. Nam et ipse rex, edoctus, ut credebatur, a quibusdam, lac suarum ovium usque ad expressionem butyri libenter ac frequenter emulgentibus, hoc episcopo potius quam sibi profuturum dixerat; qui,[3] more decessorum suorum, multa sumeret a suis clericis, unde vix pauca daret pro pallio appendendo ipsius[4] humeris. At verus et bonus pastor, quantum oves sibi creditas diligebat, tantum immunitatem illarum zelabat; quantum vero ad se pertinebat, sicut omnem avaritiam sedulo fugiebat, ita et occasionem avaritiæ summis, ubi posset, nisibus jugiter evellebat.

Prov. xxx. 33.

Unde et mulctam pecuniariam a quibuscunque delinquentibus, tam archidiaconos suos, quam eorum officiales ac decanos exigere prohibebat; nimirum verens, ne pro muneribus aliquem aut opprimerent insontem, aut in suis excessibus sontem foverent, juxta illud antiqui le-

Hugh forbids pecuniary fines, instead of penance.

[1] *admisit*] So MS.; admitteret, Pez.

[2] *perceperit*] So MS.; percepit, Pez.

[3] *qui*] So MS.; si, Pez.

[4] *ipsius*] So MS.; suis, Pez.

Ex. xxiii. 8. Deut. xvi. 19. gislatoris: "Munera excæcant oculos sapientum, et "subvertunt verba justorum." Itemque illud scripturæ alterius suis crebro officialibus ingerebat: "Ignis Job. xv. 34. "devorabit tabernacula eorum, qui munera libenter "accipiunt."

E contrario illis frequenter asserentibus, plus terrere improbos pecuniæ damnum, quam excommunicationis probrum, aut etiam corporalium afflictionem pœnarum illis indicendarum; ille e diverso asserebat, id suæ negligentiæ ascribendum, qui remissius se haberent in corripiendis et districtius coercendis illis qui peccassent; nec eos tam studiose observare, ut illi injunctam explerent satisfactionem, quam observarent ut sibi pollicitam enumerarent pecuniæ taxationem. Illis interdum pro se allegare studentibus, ac dicentibus beatissimum archiepiscopum et martyrem Thomam hujusmodi a delinquentibus sumpsisse mulctas, ille confestim respondebat: "Credite mihi," inquit, "non idcirco sanctus fuit; alia enim virtutum merita sanctum exhibuerunt, alio meruit titulo palmam reportare "martyrii."

The different practice of St. Thomas of Canterbury; and Hugh's comment thereon.

Capitulum VIII.

Quod jus patronatus in monasterio Heneshamensi, contra ipsum regem Anglorum, in curia ipsius multo sudore obtinuerit.

55 b. Viro itaque sancto hoc ordine liberato, ac laqueo venantium nutu Dei contrito, invidia perversorum, quæ utcunque superari potuit, quiescere a consuetis malitiæ Prov. ii. 7. suæ artibus nescivit. Iterum namque viri simpliciter gradientis pedibus novas struit pedicas, iterum recentes molitur insidias. Novis siquidem fraudium cuniculis, ad antiqui juris ecclesiæ suæ haud leve præjudicium, conatur subrepere.[1]

[1] *subrepere*] surripere in MS.

The church of Lincoln the patron of Eynsham abbey.

Cum enim ab adventu Normannorum in Angliam, bellico sibi jure subactam, per annos centum et eo amplius, ecclesia Lincolniensis continue et inconcusse, usque ad id temporis, patronatum gesserit Egneshamensis cœnobii, hanc ei dignitatem surripere maligni quidam pertinaciter sunt aggressi. Beatus sane pontifex Remigius, quem, in brevi post triumphatam insulam, gloriosum habuit cathedralis ecclesia Lincolniensium fundatorem, vastatam, fugatis hostili metu fratribus, abbatiam reformaverat[1] prænotatam. Quam sibi auctoritate regia inclitus triumphator Willielmus ita confirmavit[2] in propriam, ut præter ipsum episcopum ejusque successores, nulla in eam vindicare[3] præsumeret ecclesiastica seu laicalis persona quamcumque dominationem.

Remigius, bishop of Dorchester and Lincoln, 1067–1092; founder of Lincoln cathedral; restorer of Eynsham.

A.D. 1195–6.

Geoffrey, abbot of Eynsham.

Accidit autem ut, anno præsulatus beati Hugonis decimo, venerandus cœnobii hujus rector et abbas migravit ad Dominum, nomine Godefridus;[4] qui a diebus regis Stephani, usque ad tempora regni penultima Ricardi filii regis Henrici, annis circiter quadraginta quatuor, loco eidem noscitur præfuisse. Quo episcopus audito, misit juxta morem antiquum ex suis clericum unum, qui abbatiæ custodiam in manus suas reciperet, ac rerum monasterii una cum fratrum diligentia solicitudinem gereret, quousque abbatis instituendi canonica 56.
electio celebrari potuisset. Cæterum tam vacantis custodiam abbatiæ, quam substituendi abbatis debitam facultatem, qui regiis in Anglia præerant negotiis episcopo nitebantur auferre. Nam rex ea tempestate in transmarinis confligebat cum Francorum rege.

The bishop's rights in Eynsham abbey disputed by the king's ministers.

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[1] *reformaverat*] So MS.; reformavit, Pez.

[2] *confirmavit*] So MS.; confirmasse dicebatur, Pez.

[3] *vindicare*] So MS.; vindicare sibi, Pez.

[4] *Godefridus*] He occurs as abbot of Eynsham in the time of Stephen, *Harleian*, 6963, p. 80; in 1180, and again in 1188, *Vespasian*, B. xv. f. 9. See *Dugdale, last edition*, iii. 2.

Hugh's friends try to persuade him not to oppose the king.

Complures itaque viri prudentes, et episcopum sincere diligentes, persuadere ei conati sunt, ne, ut dici solet, contra ictum fluminis brachia, ob adversantium multitudinem atque potentiam interim minus valida, inaniter fatigando exereret. Asserebant namque [regis][1] genitorem Henricum generali constitutione decrevisse, ut universæ regni sui abbatiæ in sua manerent donatione. Nec fore æstimabant[2] de facili, ut contra patris decretum filius, eo ut videbatur in multis pertinacior, gaudere eum sineret privilegio, avitis licet temporibus obtento. Denique negotium hoc laboris plenum, modice fructuosum, multimodis damnosum, nullatenus monebant attentandum. Metiendum cum labore etiam fructuoso laboris fructum suggerebant; nec maxima, [aiebant, subeunda][3] rerum innumerabilium dispendia, quæ jam certius[4] præviderent ex hac controversia sibi suisque emersura, ubi quod intendebat assequendi spes esset fere nulla, forte etiam assecuti utilitas parva.

Hugh's answer to them.

Talia suggerentibus vir singularis confidentiæ miræque discretionis confestim respondit: "Absit," inquiens, "ut mortalium quispiam tale decretum statuere "præsumat, unde Deo nostro et beatissimæ cœli reginæ "quod suum est auferre prævaleat. Hujusmodi leges, "etsi justæ essent, futuris duntaxat negotiis formam "darent; non etiam convellerent statuta priorum. "Quis vero prædecessorum meorum tali subscripsit de"creto, quo solo posset juri non immerito præscribi "eatenus ab eisdem possessio? Absit enim ut personæ "cujuscunque laicalis statutum ecclesiasticæ libertatis "infringat privilegium. Mihi vero non contingat, ut "qualiscunque timore potestatis, seu quantæcunque

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[1] *regis*] Not in MS.; added from Pez.

[2] *æstimabant*] So MS.; existimabant, Pez.

[3] *aiebant, subeunda*] Not in MS.; added from Pez.

[4] *certius*] So MS.; citius, Pez.

"formidine difficultatis, jus ecclesiæ dominæ meæ, "quantum in me est, sinam deperire. Cum enim sit "satis pudendum a majoribus acquisitas, ab[1] antiquis "defensas, non etiam augere dignitates sanctæ ecclesiæ "atque libertates, quam est probrosum si ex inertia[2] "inutilis atque ignavi rectoris, a suæ integritatis statu "decidant, quæ per strenuum dispensatorem augmen-"tari ac in melius provehi debebant." 56 b.

Talia prosequens continuis duobus semis annis, nec [sumptibus, nec][3] proprio sudori parcens, tum pro expedienda libertate canonici status præfati monasterii, tum pro tuenda dignitate sua, invictissime tam contra regem ipsum, quam et contra plerosque subdolos clam sibi adversantes, cis citraque mare decertans, tandem, favente Domino, celebri potitur triumpho. Recognito namque per sacramentum viginti quatuor fidedignorum, clericorum pariter et laicorum, quid juris prædecessores sui in illo habuissent cœnobio, adjudicatur ei ejusdem patronatus in regis curia. Hinc ei restituitur abbatiæ vacantis custodia, præficiendi quoque abbatis jurisdictio plena et absoluta.

He stoutly prosecutes the suit.

And gains the victory.

Post quæ in propria ad eam accedens persona, per dies octo mansit in ea cum fratribus loci, tanquam benignissimus pater cum filiis carissimis ingrediens et egrediens, cum eis in communi refectorio pariter convescens, eosque vino jocunditatis et dapibus suæ largitatis copiose reficiens. Tractabatur interea jussu ejus in conventu super electione futuri abbatis. Expleta vero hebdomada una, accitis abbatibus vicinis aliisque religiosis viris, præsentatur episcopo monachorum electio, ac solenniter confirmatur ab episcopo.[4] Quibus rite gestis pastor egregius Lincolniam proficiscitur; ibique

A.D. 1197. His sojourn at Eynsham.

Election and confirmation of a new abbot.

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[1] *ab*] So MS.; et ab, Pez.

[2] *inertia*] So Pez. and Surius; materia, MS.

[3] *sumptibus, nec*] Not in MS.; added from Pez.

[4] *episcopo*] So MS.; eodem, Pez.

Benediction of the abbot at Lincoln.

in cathedrali ecclesia electus [1] Egneshamensis, cum favore cunctorum atque lætitia, ejus benedictione sacra in abbatem honorifice promovetur. Instructoque solenni convivio, tam clericis quam abbati et monachis suis, discumbebat utriusque cohortis dux inclitus in medio eorum, mirum in modum gaudens et exultans in
57. Domino, eo quod instar pastoris summi [2] boni alias
Joh. x. 16. oves adduxisset, quæ essent ex ovili alio, ut efficerentur de cætero unus grex istæ et illæ oves, et esset utriusque [3] unus pastor, qui sic mutuo sibi ecclesiam confederasset et abbatiam, uti[4] foret perpetim utraque unum.

Hugh's presents to him.

Dedit quoque abbati novo virgam pastoralem, argento et ebore pulchre vermiculatam, cum scypho ingenti atque insigni. Locum etiam ipsius commissum regimini pluribus ampliavit beneficiis, et donariis decoravit: ac paterno semper affectu tam ipsum,[5] quam gregem ei subditum, fovit et dilexit.

Capitulum IX.

Quod specialis ei gloria, sicut et patrono suo beato quondam Martino, in ordine fuerit monastico. Quod Withamiam frequenter adire consueverit. Qualiter viros seculares instruere; qualiter quoque sexum femineum monere solitus sit. Et de prærogativa veritatis, castitatis, et caritatis ipsius. Necnon et de custodia sigilli sui.

St. Martin, Hugh's patron.

Erat namque ei, sicut et patrono suo beato Martino, semper gloria in ordine monastico. Inter cujus multiplicem ac mysticam varietatem, post Cartusienses carius

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[1] The new abbot was Robert, prior of Dore, Herefordshire. Gervase of Canterbury places his election and episcopal benediction under A.D. 1197.—*Chron. Gervasii* (*Twysden*), col. 1597.

[2] *summi*] So MS.; summe, Pez.

[3] *utriusque*] So MS.; utrisque, Pez.

[4] *uti*] So MS.; ut, Pez.

[5] *ipsum*] So MS.; ipsum abbatem, Pez.

et familiarius amplexabatur Cluniacenses, cæterosque illius habitus, quos silentia claustri sub negotioso otio spiritualiter noverat excolentes. Hoc autem arctioris erga istos dilectionis studium æmulatio Sancti Hugonis Gratianopolitani indiderat ei. Hic enim beatus episcopus, præcipuus olim adjutor et informator eorum, qui provide atque sanctissime ordinem Cartusiensem primitus instituerunt, hujus ab adolescentia sua conversationis professor extitit et devotissimus observator.

St. Hugh, bishop of Grenoble, A.D. 1080–1132, a great promoter of the foundation of the Carthusian order.

De quo verbum quoddam, eleganter ab eo sæpius prolatum, ut a beato nostro accepimus Hugone, illius scilicet et nominis et sanctitatis hærede, dignum ducimus huic commendare historiæ. Cum enim habitu nigro idem præsul inclitus et monachus eximius nitidissimam mentis et corporis obtegeret sanctitatem, et e diverso Cartusienses sui amictu nitescerent albo, a quibusdam illorum interdum dicebatur ei: "Cur, domine episcope, qui ordinem nostrum tantopere jugiter fovere, et eum tot præcipuis illustrare documentis studuisti, qui et apud nos ac inter nos quasi unus ex nobis crebrius manere dulcissimum semper habuisti, nobis etiam, deposita amictus nigredine, in vestitus assimilari candore hactenus neglexisti?" Ad hæc nobilis ille, et carne et in Domino, voce non ignobili interioris sui status nobilitatem declarans, aiebat: "Nunquam profecto cuculla ista, quamlibet pulla videatur, verecundiæ injuriam fecit mihi; et ego qua ratione repudii contumeliam facerem illi?"[1]

57 b.

Et hæc quidem sanctus de sancto, de Hugone Hugo, ad ædificationem nostram qui ei candidis induto adhærebamus in schemate nigro, referre solitus erat. Adjiciebat quoque ordinis sui tenore antiquitus sancitum haberi, ut liberum sit professis suis, si observationes illas suis probaverint viribus aut moribus non satis congruere, ad istorum instituta convolare.

The author of this Life a black monk.

Ad suam vero Withamiam singulis propemodum annis semel aut bis secedere vir sanctus consueverat. Qui,

Hugh's visits to Witham.

licet ubicunque locorum constitutus, perfecte rem nominis exprimeret Jacob et Israel, hic tamen liberius dilectæ fovebatur amplexibus, et uberius pascebatur
Gen. xxix. 17. decore formosæ Rachel: perfectius hic tædiosæ declinabat Liæ lippitudinem. Hic, quasi Heliæ et Enoch concubinio jungeretur, mundi turbines tranquillitate paradisi se mutasse gaudebat. Cœtus namque gemini consistentium ibi monachorum atque conversorum, quasi duos illos prætendere videbantur justitiæ atque innocentiæ præcones; quos hactenus de communi morte mundi omnipotentia Conditoris noscitur sequestrasse. Hi nempe, sicut et illi, præ cæteris pene mortalibus, serene, secure, et tranquille, perfruuntur vitæ quodammodo cœlestis suavitate. Inter medios istarum sortium Domini cleros dormiens ejusdem vineæ Domini Sabaoth in
58. partibus illis plantator primus, inebriabatur ab ubertate
Ps. xxxv. 9. domus Domini; sed minime derisus a Cham, venera-
Gen. ix. 20, &c. batur a Sem et Japhet. Et quidem verecundiora sua detegebat eis, a quibus abluta et detersa velabantur vestigia ejus pallio geminæ confessionis, si quo fœdabantur pulvere mundanæ conversationis. Sic quoque
Apoc. xvi. 15. tenacius custodiebat vestimenta sua, ne vel ad modicum in qualibet sui parte nudus ambularet; quo ejus quantulacunque turpitudo divinis, sive angelicis, aut etiam humanis conspectibus appareret. Sciebat namque juxta
1 Cor. iv. 9. apostolum se factum "Spectaculum huic mundo, et
Soph. i. 12. "angelis, et hominibus," et Dominum "scrutari Jerusalem in lucernis." Erant vero ibi plurimi probabiles trapezitæ, qui librarent, examinarent, atque dijudicarent secum figuram, pondus, et metallum eorum quæ tractabat dominicorum talentorum; ne quid forte in eis leve, ne quid minus vel purum ultimum inveniri
His habits at Witham. potuisset. Manebat more aliorum in cella solitaria, quæ semper ei absque inhabitatore[1] vacua servabatur; in

[1] *inhabitatore*] So MS.; habitatore, Pez. and W. de Worde.

qua meditabatur et orabat, reficiebatur cibo, et somnum capiebat.

Inde ad publicum quandoque, ut salutaret adventantes sibique loqui cupientes, progrediens, cœlestibus quodammodo radiis, ex consortio sermonis Domini, cornutam gerere diligenter intuentibus videbatur faciem, quam miri cujusdam leporis comitate, totiusque suavitate dulcedinis palliabat, [ac colloquentibus sibi frontem contemperabat].[1] Interea ex abundantia cordis loquebatur os ejus; eratque sermo ejus in corde audientis musto comparabilis, ignitus videlicet et dulcis, quippe quem introduxerat rex in cellam vinariam. Qui, juxta ordinatam in eo divinitus caritatem, omnibus propinabat, pro status sui et ordinis exigentia, doctrinæ salutaris poculum, melle quidem cœlestis sapientiæ conditum, sed discretionis libramine temperatum.

His radiant face.

Ex. xxxiv. 29

Matt. xii. 34.

Cant. ii. 4.

Nam laicis atque secularibus, angelicæ illius vitæ statum collaudantibus, et de suæ mundanæ vitæ impedimentis conquerentibus, quos tamen nec velle nec posse sciret ad perfectiora instituta vivendi transire, hujusmodi proferebat instructionem. "Haud solum," inquit, "monachi, sed nec eremitæ tantummodo atque "solitarii consequentur regnum Dei. Denique cum "unumquemque judicabit Dominus, nequaquam id ex"postulabit, quod eremita quisque non fuerit aut mo"nachus; sed hoc potius reprobo cuique exprobabitur, "quod minime extiterit veraciter Christianus. Nam "tria quædam a quolibet sunt exigenda Christiano; "ex quibus si vel unum illi cum judicabitur defuerit, "nomen illi Christianum prodesse non valebit. No"cebit potius nomen sine re, quia damnabilior est "falsitas in veritatis professore. Exigitur autem ut "virtus et veritas habeatur beati[2] nominis hujus, "quatinus indesinenter teneatur caritas in corde, veri-

58 b.

His teaching as to the monastic life.

The necessity of love, truth, and chastity.

[1] *ac . . . contemperabat*] Not in MS.; added from Pez.

[2] *beati*] So MS. and Surius; boni, Pez.

"tas in ore, castitas quoque in corpore non fallaciter "Christiani."

His teaching as to married persons.

Disserebat de his sæpe vir Dei diffusius, harum ostendens atque distinguens virtutum proprietates et differentias: docens etiam conjugatos, mensuræ suæ limites minime transcendentes, castitatis decore nequaquam privandos, sed cum virginibus pariter et continentibus supernæ beatitudinis gloria donandos. Sic sanctus simplicium animos informabat, quatinus sub compendio quodam totius Christianitatis suæ sibi æstimarent summam depingi, atque de cætero seque suosque verbo quodam abbreviato et perspicuo commonere atque instruere forent idonei. Ejus namque ad homines indoctos, ut Scriptura de prudentibus dicit, erat doctrina facilis. Nam inter perfectos loquebatur sapientiam, quibusque exercitatissimis in studio sapientiæ admirandam.

Prov. xiv. 6.

Illa vero ejus ad simpliciores prædicatio, quemadmodum erudiebat auditores, ita interdum nos provocabat, qui vitæ illius eramus inspectores, doctrinæ illius formulam adeo efficacem ad subtiliorem morum ejus considerationem referre. Monebat sane nos hæc toties repetita, ac cum tanto semper mentis ardore prolata ejus exhortatio, scrupulosius hæc virtutum insignia in moribus ejus perscrutari et vita. A quibus demum
59. animadversum est, et, quantum nostra tulit æstimatio, certius deprehensum, omnes quos novimus mortales culmine excellentioris prærogativæ ipsum in prædictis virtutibus esse supergressum.

De cujus interim caritate, ut de singulis virtutibus his aliqua breviter tangamus, de caritate, inquam, quæ illi ad Deum et proximum semper in corde fuit, quamvis dignum aliquid vix quisquam effari queat, jam superius tamen, prout imperitiæ nostræ sub tanto compendio possibile fuit, nonnulla digessimus.

De privilegio etiam eximiæ castitatis cœlitus ei collato, illud in superioribus habetur expressum, quod

a veracissimis ipsius labiis nostris sæpe fuit auribus infusum; qualiter scilicet, per visionem curata tentationis suæ plaga, cordi simul et carni ejus perpetua sanitas fuerit restituta. *Supra*, lib. ii. cap. 2.

De cujus privilegii munere securus, religiosas interdum matronas, similiter quoque et viduas, more aliorum episcoporum suo in mensa lateri assidere faciebat. Palmis etiam mundissimis capita illarum constringens atque consignans, aliquoties etiam pectori suo castissimo leniter imprimens, eas de sectandis vestigiis sanctarum feminarum ubertim instructas, Deoque data benedictione commendatas, in pace dimittebat. Mulieribus quoque verbum dulcedinis plenum, et memoria dignum, usu familiari dicere consueverat. Ut enim ad diligendum ferventius Conditorem ipsas provocaret, "Satis," aiebat, "a sexu femineo Deus omnipotens diligi promeruit, "qui[1] nasci de femina non refugit. Magnificum quoque "ac vere dignum ex hoc omnibus feminis privilegium "contulit. Nam cum viro concessum non sit, quod sit "vel dicatur pater Dei, hoc tamen præstitum est "mulieri, ut sit parens Dei."

Hugh's intercourse with women.

Their especial privilege.

Jam vero tantam in ore veritatem habebat, ut nullus sermo ab ejus exiret labiis, cui sentiret aliquid inesse falsitatis. Nam pro cautela vitandi cujuscunque falsi, cum referebat quidpiam, seu quæ egisset vel audisset recensebat, aliquo semper temperamento utebatur, in his etiam quæ indubitanter verissima esse noverat, ut diceret, "Sic nobis occurrit modo," aut aliquid[2] in hunc modum, quo temeritatem assertionis falsæ funditus declinaret. 59 b.

Hugh's exact truthfulness.

Nec minori quoque observantia veritatis sigilli sui reverentiam tuebatur, nihil unquam non verum in literis eo signandis contineri permittens. Ubi adeo scrupulosus fuit, quod, juxta tritam scribendi formulam, cum citatorias alicui ederet, in eis nullatenus poni sineret

His extreme scrupulousness as to the use of his seal.

[1] *qui*] So MS.; quia, Pez.
[2] *aliquid*] So MS.; aliquid aliud, Pez.

"Meminimus nos te alias[1] citasse;" ne forte, quod in sua non erat memoria, in ea esse mentiretur sua chartula.

Capitulum X.

De modo suæ conversationis apud Witham.

Ne cui vero minus credibile videatur hoc, quod de spiritali quadam vultus ipsius claritate in eo relucente, cum egrederetur a cella sua, supra tetigimus, aliud quiddam satis de eo suis familiaribus notum, a multis sæpe[2] non absque stupore et admiratione notatum, veracissimæ huic narrationi duximus breviter inserendum. Quotiescunque enim a longinquis partibus ad illam sibi dilectam tendebat solitudinem, mox ut a remotis finitimam ejus ingrediebatur regionem, nitor quidem insolitus, colore decenter rubicundo superfusus, genas ei cum facie simul tota vestire consuevit. Ipse quoque intima cordis sui, ad primum illius loci conspectum, ineffabili quadam jocunditate spiritualis gaudii sentiebat perfundi; quod suis quoque familiaribus sæpissime fatebatur.

The brightness of his face on approaching Witham.

Quo jam consistente apud Witham, tantam in eo omnium sensuum innovationem superna efficiebat gratia, ut subito intus simul et extra renovari videretur, sicut aquilæ juventus sua. Deposito quidem exterius pallio, quo utebatur in publico, quod ex nigro erat vel subrufo panno, candidis agnorum pellibus furratum,[3] pelles induebat arietinas nullo panni tegmine coopertas. Cilicio, ut semper, tegebatur ad nudum: hinc[4] tunicam in medio superinducto velabat pelliceo. Lectisternia ejus hæc tantum erant, sagum, cervical, et pelles.

Ps. cii. 5.

His dress, &c., at Witham.

[1] *alias*] So MS.; aliquando, Pez.

[2] *sæpe*] So MS.; sæpenumero, Pez.

[3] *furratum*] So MS.; furrato, Pez.

[4] *hinc*] So MS.; huic, Pez.

Mane cum manus de more ablueret, ut ministerio[1] nullo, ita nullo utebatur manutergio.

How he celebrated mass, &c. 60.

Took his week of service, with the other monks.

The plain sacerdotal vestments in use with the Carthusians.

Hugh receives his weekly loaf of bread, with the others.

Often prefers still harder fare.

Missam devotissime, duobus contentus ministris, sacrista scilicet loci et suo capellano, quotidie celebrabat. Suam quoque, tanquam simplex monachus, agebat in conventu septimanam, aquam die dominica benedicens, missam et horas diebus singulis more solito percantans. Annulo pontificali excepto, in reliquis sacerdotalibus indumentis a consuetudine Cartusiensium in nullo penitus differebat. Utuntur[2] enim alba, et amictu, stola, fanone, atque planeta, planis et candidis, nec ornatis serico, nec aurifrisio, seu gemmis. Diebus dominicis post cœnam, cum cæteris monachis ad ostium refectorii cum silentio et gravitate procedebat; ubi panis unus singulis, ad totius hebdomadæ victum, a fratre interius existente præbebatur. Sæpe tamen, de licentia prioris, ex cophino sive ex arca qua micæ condebantur, a fratrum cellis seu a refectorio collectæ, crustulas duriores, et minutias fragmentorum præ ariditate jam torridas, propriis manibus colligebat: non quod suus ei panis non sufficeret et superabundaret, sed hæc dicebat sapidiora sibi quam solidum panem videri. Revera quidem benedictionibus condita justorum gratius sano palato ejus sapiebant.

Delights in washing the scuttles.

Scutellas, non modo quibus ei pulmenta fuissent ministrata, sed quas fortuitu illotas alicubi reperisset, delectabiliter gaudebat eluere;[3] tanta eas diligentia manibus digitisque nitidissimis intus exteriusque defricans et poliens,[4] ac si calicem Dominicum se contrectare putaret.

At verendum nobis est, ne minima hæc de viro tanto diutius referentes, gravioris censuram lectoris offendamus. Quæ tamen eo minus prudens lector pro minimis repu-

[1] *ministerio*] So MS.; ministro, Pez.

[2] *Utuntur*] So MS.; Utebatur, Pez.

[3] *eluere*] So MS.; abluere, Pez.

[4] *poliens*] So MS.; pollinciens, Pez.

tabit, quo majoris fuisse humilitatis sagaciter advertit, quod tantus sacerdos hæc minima et extrema tam solerter implevit. Ne tamen nimis protrahatur in longum hæc nostra qualiscunque narratio, innumera præterire decrevimus sub silentio, quæ ab eo gesta ibidem et dicta, nobisque experta, multorum, si scriberentur, ædificationi erant profutura. Cæterum historias texenti sic de rerum multiplici copia feriati lectoris est satisfactio procuranda, ne occupati negotiosa intentio æstimetur
60 b. prægravanda: sed nec erit unde nobis studiosus auditor de jure succenseat, quod et fastidioso nos aliquatenus morem gerere deprehendat. Nam et avidis interdum convivis alimenta quæ minus sufficiunt, dum edendi appetitum suggerunt, membrorum nutrimento utilius inserviunt. In simili vero causa a viro doctissimo longe ante nos dictum recolimus, quia multa non proderunt cui pauca non sufficiunt.

Hoc tamen, ut tandem de sua, quodam quasi violento narrandi compendio, extrahamus solitudine verum nostri temporis Christi præconem, hoc, inquam, vel breviter dixisse liceat, quia sicut magni præcursoris Domini et baptistæ venerator eximius et strenuus extitit imitator, ita in hac præsertim eremo constitutus,
Joh. i. 23. dirigebat indesinenter vias Domini. Qui etsi prava
Luc. iii. 5. ibidem non inveniebat quæ dirigeret, vel aspera quæ complanaret, sed plana tamen et directa quæ invenisset ad perfectiora dirigebat, ut impleretur illud Scripturæ
Apoc. xxii. 11. dicentis, "Justus justificetur adhuc, et sanctus sancti-"ficetur adhuc." Quod in se per virum justum et sanctum accitari unusquisque sentiebat, qui ejus exemplo in Jordane baptizari, in spiritu videlicet humilitatis peramplius et perfectius mundari consentiebat.

His weekly confession always on the Saturday. This a rule of the Carthusian order.

Et ipse quidem omni tempore semel in hebdomada, id est die Sabbati, purissimæ confessionis lavacrum frequentabat. Quod de traditione inviolabili ordinis sui exequens, nullatenus omittebat. Quin etiam crebrius hoc ageret, mox ut aliquis ex quocunque facto,

dicto, cogitatu, scrupulus præter solitum ejus animo subortus fuisset. Frequenter quoque, iterata innumeris vicibus confessione, quidquid ab infantia se meminisset[1] delicti commisisse,[2] Domino revelare, ejusque vicarii cui confitebatur oratione veniam obtinere satagebat. Quasi vero minus esset, quidquid totius anni tempore alias fecisset, tunc in auribus discretissimis venerabilium servorum Dei, cum ingenti cordis contritione, id agere impensius curabat; indesinenter conquerens quod bona,[3] si qua ex dono Dei in se essent, ex suo reatu fieret quod pura satis non prodirent, mala vero[4] non aliud quam pura mala fuissent.

Sometimes he confesses oftener.

His especial confessions at Witham.

61.

Capitulum XI.

De viro opinatissimo, magistro scilicet Adam; qui ex abbate Driburgensi Cartusiensis apud Witham effectus est monachus.

Erat vero apud Witham vir summæ, ac in rebus divinis, pene dixerim, incomparandæ eruditionis et doctrinæ; qui, dimissa abbatia ordinis Præmonstrensis quam regebat, ad hujus se conversationis stadium mirabiliter sublimando deposuerat. Dicebatur magister Adam de Driburch. Qui, amore præventus vitæ contemplativæ, cujus a primævo juventutis flore felici desiderio æstuaverat, cujus et primitias diu jam felicius prælibaverat, datis sibi cœlitus pennis columbæ, ad hanc solitudinem convolaverat: ubi per quina circiter annorum lustra, sub felicissimo contemplationis somno requiescebat.

Adam, abbot of Driburgh, a Carthusian monk at Witham.

Ps. liv. 7, 8.

Cum isto frequentissimum erat sancto pontifici colloquium. Hi, quasi geminæ tubæ argenteæ ductiles,

His talks with Hugh.

Num. x. 2.

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[1] *meminisset*] So MS.; meminisse poterat, Pez.

[2] *commisisse*] So Pez.; commisse, MS.

[3] *bona*] So MS.; bona sua, Pez.

[4] *mala vero*] So MS.; mala vero sua, Pez.

cœlestis eloquii nitore splendentes, ac regularis disciplinæ exercitiis, subtilius, mutuis sublimium exhortationum clangoribus, fortia militiæ spiritualis studia incitare non desistebant.

Ingerebat eremita pontifici ex Scripturis exempla perfectorum et dicta prælatorum, incusans modernorum inertiam pastorum, quorum adeo mores et studia ab eximiorum vestigiis exorbitarent suorum decessorum, adeo degenerarent a virtutibus eorum. Interea et ad ipsum cui loquebatur reflectens sermonem, "Te," inquit, "homines plurimi tanquam bonum et magnum "ecclesiæ Dei rectorem mirantur; sed, quæso te, ubi "saltem umbra digni pastoris in gestis tuis relucet? "Nec de mediocritate vitæ ac conversationis tuæ "nunc[1] mihi sermo est. Sit modo cum imminentis "jam illius adversarii faciem generalis virtutum præ-"cedit egestas; sit, inquam, modo cum ad januam
Luc. xviii. 8. "jam assistit filius hominis, nec invenit fidem super "terram; sit modo præconio dignus qui pessimus non
61 b. "fuit, vocetur beneficus qui mala quæcunque potuerit "proximo suo non intulerit. Et hæc quidem perfectio "potentibus magna videtur, si aliquem juvent, et non "universos premant. Tales nunc sancti habentur, et "laude digni. Quid vero de commissorum tibi ne-"gotiatione talentorum sentiemus? Quæ lucra, quas "usuras reportaturum te confidis, inter illos egregios "institores, qui, omnia terræ marisque pericula ex-"perti, non modo plantaverunt, sed etiam ornaverunt "et munierunt ecclesiam sanguine suo? Hi, ut fame
Prov. xxxi. 14. "pereuntes refocillarent, de longe portantes panem "suum, in his ultimis oceani finibus delitescentes
Soph. iii. 18. (?) "nugas qui perierant requisierunt, quos ab ipsis portis "mortis ad civitatem Domini virtutum reduxerunt.
Joh. iv. 38. "Illi quidem laboraverunt; et vos in labores eorum, "non ad laborandum, sed pene dixerim ad lasciviendum, ut autem temperantius loquar, ad ludendum

[1] *nunc*] tunc in MS.

"et feriandum introistis. Unde vinea Domini Sabaoth "inculta jacet, sentibus operta squalet. Conculcant "eam omnes qui prætergrediuntur viam: maceria[1] "enim lapidum ejus diruta est, et nemo est qui re-"sarciat sepem ejus." Isa. v. 5,&c. Ps. lxxix. 13.

Hujuscemodi satis innumera eo prosequente, ut erat fons exuberatissimus cœlestis doctrinæ, reciprocam ab episcopo petebat et recipiebat sermonis vicem.

Capitulum XII.

De quatuor viris illustrissimis compendiosa Hugonis et ædificationis plena narratio.

Sæpissime ergo de suæ regionis, quos modernis pene temporibus perfectam duxisse vitam noverat, et monachis et eremitis et episcopis, admiranda retexebat virtutum monimenta. Ex his vero, exempli gratia, quatuor duntaxat illustrissimorum virorum mentionem nunc compendiose inducimus; de quorum gestis seu verbis maximam lectori ædificationem sub exiguo verborum impendio comparare studemus.

Et primo quidem duorum admodum venerandæ sanctitatis virorum de una eademque causa geminam sed diversam sententiam explicamus, scilicet Hugonis Gratianopolitani antistitis, de quo paulo superius tetigimus, et sancti Ancelini[2] Belensis reverendi præsulis; quorum posterior Cartusiensis, prior vero Liridensis[3] St. Hugh of Grenoble. *Supra*, cap. 9. 61.* Nantelmus, bishop of Bellay.

[1] *maceria*] So the Vulgate, Ps. lxxix. 13; materia, MS.

[2] *Ancelini*] Antelmus, or Nantelmus, a Carthusian monk, consecrated bishop of Bellay in 1163, died in 1178.—*Migne's Patrologia*, tom. 153, col. 793.

[3] *Liridensis*] There must be some mistake here. Hugh of Grenoble had been a Cluniac monk, of Casa-Dei in Arvernia.

His unwillingness to look upon women is described in cap. iv. of his Life, by his contemporary and friend Guigo I., prior of the Great Chartreuse: where Airaldus, bishop of Maurienne, is mentioned as saying that he was able to look upon women without injury.

Hugh of Grenoble unwilling even to look at a woman.

monachus fuit. Ille autem, cum miræ esset verecundiæ et summæ pudicitiæ, nullam penitus feminarum dignoscibiliter intueri solebat; præter unam solummodo, quæ ejus, ob animæ suæ causam, nimium consilio indigebat. Quam idcirco vir sanctus facietenus nosse voluit, quatinus eam eminus consistentem et sibi loqui cupientem, ad se, cum esset opportunum, accersire potuisset. Cum super hujuscemodi cautela oculi in mulierem non fingendi sermo haberetur, coram memorato Belensi episcopo, dicere idem consueverat, "Ego "sane," inquit, "feminas indifferenter quaslibet aspicio, "sed mox universas excorio." Quod ea ratione proferebat quod nimirum suo aspectui illecebrosæ cutis præstigium lenocinari non sineret, cujus animus affectu voluptatis extrinsecum non intueretur nitorem, sed potius motu doloris, veluti pelle subducta, intrinsecus latentem conspicaretur corruptionis fœditatem.

No such unwillingness in the bishop of Bellay.

Girard, count of Nivernais. His history.

Itidem de Girardo Niversiensium quondam spectabili consule[1] referebat, quia inter cæteras virtutum dotes humilitate singulari præradiari consueverit, ac gloriæ inanis præcipuus contemptor extiterit. Qui cum gravitatis et sapientiæ prærogativa omnes excederet finitimos proceres, tam Christianissimo Francorum rege Lodowico, quam et a cunctis regni optimatibus, quasi unus omnium parens unico colebatur affectu. Nihil in ejus præsentia vel etiam ipse rex ludicrum[2] verbo aut facto proferre audebat. Unde contigit ut tempore quodam rex ludentibus forte assidens, consulis adventu comperto, scaccarium quod in medio erat summa cum festinatione tolli juberet. Timebat enim durius objurgari a viro, si deprehenderetur hujuscemodi levitati animum intendisse. Quod non aliter quam rex timoratus futurum dixerat, mox evenit. Nam superveniens repente Girardus, regem dissimulare cupientem, nec

Louis VII's affection for him.

Chides the king for playing at chess.

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[1] *Girardo Niversiensium . . . consule*] He is called *Comes Nivernensium, supra*, p. 34.

[2] *ludicrum*] ludricum in MS. Perhaps *lubricum* would be the right reading.

valentem, quod ludentibus se miscuisset, ita increpitat: "O te," inquit, "principem insignem, et populi Dei "strenuum provisorem, qui mentem regiam hujusmodi "ineptiis enerviter subigis! Cui omne vitæ tuæ mo- "mentum vix sufficeret, ut ea excogitares quæ in re- 61 b.* "gimine ne derelinqueres, vel regni utilitatibus deesses, "instruere ac munire potuissent, quomodo in his vanis "implicamentis et tempus expendis, et vigorem mentis "indecenter resolvis?"

Hic etiam inter consules ac nobiles viros sæpe in regia quoque positus concione, horis solennibus ad orationem in partem secedere consuevit; flexisque genibus, aut toto in terram prostrato corpore, cum lacrymis et singultibus divinam implorare clementiam. Quod dum sæpe in campis vel pratis, aut quibusque locis publicis, sub aspectu cunctorum faceret, a suis interdum familiariter corripiebatur, asserentibus quod hypocrisim, aut cenodoxiæ vitium, hæc redolere quæ agebat a plurimis dicerentur. Ad quæ vir constantissimus in nullo penitus movebatur: stillantibus vero per genas ubertim lacrymis, verbum memoria dignum proferebat: "Absit," inquiens, "absit, ut proditoris crimine ullatenus polluar, "mihi usurpando gloriam Domini mei. Si adoro et "exoro Deum meum, non mihi peccatori, sed do gloriam "sancto ejus et glorioso nomini."

His retirement for the purpose of prayer.

Even in public places.

Cui tandem Lodowicus rex, cum, Ierosolimam petiturus, de consilio magnatum suorum custodiam delegare totius regni sui disponeret, ille onus oblati honoris callide refugiens, asserebat se in votis jamdudum habuisse, ut crucem sumeret et Ierosolimam visitaret. Quo rex audito hilaris efficitur, nec modicum exultans quod tantum virum suæ peregrinationis comitem se invenisse speraret. Præcepit vero quatinus, suis omnibus concite dispositis, votum suum adimplere maturaret. Qui, a rege dimissus, amicis suis valefaciens, Cartusiam profectus est; ibique balteo in funiculum, et serico mutato in sagum, inter conversos vere meruit computari; ubi

A.D. 1146.

Becomes a "conversus," or lay-brother, at the Great Chartreuse.

crucem Domini quotidie tollens, et ipsum indesinenter sequens, verus mundi peregrinus non ante destitit de virtute in virtutem ire, quam mereretur in Sion Deum deorum videre.

Ps. lxxxiii. 8.

His son comes to visit him.

Ad quem visendum, post multum temporis spatium,
filius ejus egregiæ indolis adolescens profectus est; quem
62. ille parvulum, sibique hæreditario jure successurum, in
patria sua olim dimiserat. Qui veniens Cartusiam,
patremque videre depôscens, didicit eum tunc in superiores montes ad tondendas oves perrexisse. Quem diutius expectatum tandem conspicit in habitu pauperrimo deorsum venientem, et vellera recens tonsa cervice onusta deferentem. Quem ille quidem minime agnoscebat: sed accepto a fratribus qui astabant, hunc suum esse genitorem, valde animo compunctus occurrit ei, tenensque vestigia ejus et exosculans, præ gaudio cœpit lacrymari. Qui ad patris amplexus et oscula ab ipso erectus, intuetur sinum ipsius et collum berbitionum examine scatere. Quo juvenis viso nimium exhorruit; ac vermes edacissimos tollere cupiens, talia a milite Christi fortissimo audivit: "Sine," inquit, "fili carissime, istos vermiculos vermi qui non moritur suam præripere prædam. Votivus omnimodis "et delectabilis mihi est morsus istorum, per quos "inexplebilem gehennalium edacitatem vermium me, "Domino miserante, spero evasurum."

Finds him returning from sheep shearing, and laden with the fleeces.

And covered with sheep-ticks.

Multa de hujus viri virtutibus ac gestis alia referebat, quæ gratia compendii sub silentio compellimur præterire. Nunc vero, quia promisimus saltem de bis binis viris illustribus patroni nostri retexere narrationes, cujusdam viri admirabilis a Moriennæ finibus oriundi brevis est historia perstringenda; cujus nec granum sinapis fidei, nec devotioni rogus flammivomus comparari valet. Hic, domo liberis et uxore relictis, terram in cujus medio Deus humanam est operatus salutem, contra hostes salutiferæ crucis militaturus adierat. Ubi strage innumera de perfidis sæpe Agarenis fortiter,

History of the crusader knight of Maurienne.

ut erat miles strenuissimus, exacta, tandem, occulto Dei judicio, qui filio proprio non pepercit, agente furtifera[1] interceptus, captus, et vinctus, in terram maumeticolarum abductus est. Quod ad solatium provenisse Christianorum, qui inter perfidos tenebantur servili conditione, aut etiam carcerali squalore afflicti, plurimis claruit indiciis. Qui tandem et ipse horrendo carceri addictus, cum multitudine captivorum, quos in libertatem gloriæ filiorum Dei captiva adhuc parturiebat filia Sion, diutino squalore exercetur, quo in superni regis ornamentum quandoque nive candidior assumi mereretur.

He is taken prisoner by the infidels.

62 b.

Rom. viii. 21.

Contigit post hæc, ut vir ille potens in iniquitate, qui hos tenebat in ferali conclusione, omnes pariter juberet capitalem sententiam subire. Cujus sceleris executionem filio suo demandavit, qui, adolescentiæ metam supergressus, rudimentis jam cœperat exerceri militaribus. Hæc vero testium Christi passio eo erat die celebranda, quo egregius triumphator Laurentius summi regis[2] meruit introire, corona celebri laureatus.

With other captives ordered for execution.

St. Laurence, Aug. 10.

Tum vir memoratus, tali audita sententia, lætissimus effectus, socios cœpit verbis potentibus animare ad agonem. "O nos," inquit, "viri fratres, O nos felices, "quos, licet indignos et peccatores, hodierna lux tanti "dabit martyris esse consortes! O quam beata lux, "quam jocunda hodie nobis exoritur, qua, tenebris et "angustiis procul pulsis, mundus paradiso, carcer cap-"tivis mutabitur cœlo! Nectar cœlicum, cujus suavi-"tatem in his quoque reclusi angustiis quotidie me-"ruimus prælibare, hodie se nobis toto infundet gurgite. "Torrens voluptatis intimæ, cujus hactenus quasdam "stillas prægustavimus, rorem quo sumus delibuti in "fontem nobis convertet, quo erimus ad ebrietatem "perpetuo satiandi. Jam, cum multitudine cœlestis ex-

His joy at the prospect of martyrdom.

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[1] *furtifera*] fructifera originally in MS.; altered to *furtifera*.

[2] *regis*] So MS. Palatium, or some such word, is evidently wanting.

"ercitus, rosea quibus coronemur gestans serta, assistit "Laurentius gloriosus hujus diei patronus; assistit, "inquam, ut nos ad locum certaminis de ergastulo, ad "triclinium æterni Regis de præsenti exilio cum gaudio "deducat infinito."

Talibus peroratis, assunt carnifices, producuntur e carcere Christi victimæ, exerunt funestas dexteras satellites Satanæ, metuntur fruges Dominicæ, æthereis confestim apothecis inserendæ. Verum lictoribus hinc inde cæteros laniantibus, athletam fortissimum nullus impetebat. Ingerere se in percussorem nitebatur, sed
63. non reperiebat qui tangeret eum. Intuitus enim et miseratus filius principis, qui huic palæstræ præsidebat, canos viri, formamque corporis cunctis spectabilem, ab illius effusione sanguinis decreverat supersedendum. Hunc igitur, cæteris omnibus ad sidera transmissis, a vinculis jubet relaxari, atque ad suos abire illæsum. Qui, optata se ingemiscens fraudari corona, mœstissimus revertebatur ad propria.

He alone is spared.

Returns to his home.

Cunctis vero solebat palam referre, quia jugiter, dum teneretur in prædicto carcere, certa quadam diei[1] hora, una cum suis concaptivis, inæstimabili perfrueretur odoris nectarei suavitate: cujus, ut asserebat, suavitatis modum aut magnitudinem nulla mortalium aut mens concipere, aut lingua poterat explicare. Unde nimio affectus tædio, super divinæ illius visitationis qua quotidie refici consueverat privatione, nec jam sustinens secularis consuetudinem vitæ, cum armaretur die quadam, ut de more procederet cum suis ad condictum certamen exercitii militaris, digito locum quemdam designans non procul a suo stomacho, ingemuit et ait: "Væ," inquiens, "mihi misero, qui a tantis "bonis ad ista mala, peccatis meis exigentibus, devo-"lutus sum! Verum tuam, O fili Dei omnipotentis, "exoro clementiam, quatinus hodie jubeas hic trans-

The marvellous sweet odour with which they were daily solaced in prison.

His prayer to be wounded, that he may retire from the world.

[1] *dici*] die in MS.

"fodi corpus istius peccatoris, ut hac saltem occasione "mundi hujus vinculis absolvi, et de cætero tuis ser- "vitiis ex integro valeam mancipari."

Quod et factum est. Nam perveniens ad campum supradicti certaminis, obvium habuit militem, qui lancea transverberavit corpus ejus. Quem, non sine luctu universo omnium qui convenerant, clypeo suo impositum, et ad vicinum ordinis delatum Cisterciensis monasterium, Deo ibidem reliquerunt ut optaverat famulaturum. Qui mox veste[1] donatus monachili, facilitate incredibili redonatur etiam integerrimæ sanitati.

His prayer is granted.

He becomes a Cistercian monk.

Cui postea moris fuit, ut semper æstivo tempore Cartusiam visitaret. Qui etiam diebus ibidem plurimis degens ac solitarie agens, singulorum vitam sancta curiositate explorabat; morum instituta, virtutum studia, ab universis inquirebat; ac demum, velut apes prudentissima, a floribus redolentissimis mellis suscepto munere, ad suos redibat. Quidquid vero de perfectioris vitæ institutis ibidem didicisset, sic suis communicabat sodalibus, ut hoc propriis exprimere niteretur virtutibus. Hic vero constitutus, Cisterciensium instituta vitamque extollebat: inde ad Cistercienses regressus, Cartusiensium religionem præferebat. Sic itaque tam hos quam illos ad virtutum incrementa, veluti quibusdam stimulis ex alterius laudibus, excitaret. Non solum autem, sed et in suis eos humiliabat laboribus et studiis, ex prælatione mutua alienæ sanctitatis. Tantus autem fervor in sancta religione, tantusque rigor in conversatione pia fuit ei, ut esset omnibus sanctitatis speculum, et exemplar probitatis.

A yearly visitor afterwards at the Great Chartreuse.

63 b.

Talibus vero Hugo noster suos alebat Withamenses fercillis verborum; taliter eos fovebat spiritualibus quibusdam tegumentis, ne in arrepto sanctitatis proposito per exempla justorum[2] . . . .

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[1] *veste*] juste in MS.

[2] *per exempla justorum*] So this chapter ends in the MS. Something is evidently wanting.

Capitulum XIII.

Cujus maxime rei gratia Witham invisere[1] *consueverit. Et de fratre Einardo jocunda narratio.*

Ejus quoque rei gratia ad eos venire, et quantum licuit inter eos manere summopere cupiebat, quatinus non tantum sumeret ab eis, sed etiam impertiretur eis quidquid posset gratiæ spiritualis. Quod nihilominus, Domino cooperante, efficaciter adimplebat. Nam et fortes exhilarabat, et infirmos roborabat, vacillantes stabiliebat, stabiliores ad sublimiora provehebat.

Supra, ii. 6.

Brother Einard. His great age, and labours.

De quo genere illud ejus opus jocundum fuit, quod circa longe superius memoratum fratrem Einardum comiter et industrie gessit. Qui jam senex admodum, utpote qui ab annis pene centum, in diversas mundi partes, pro instituendis illius ordinis domibus, a suis Cartusiensibus longe lateque directus, demum jam decrepitus hujus negotii causa pervenerat Withamiam, Cartusiam redire cupiebat. Videbat enim, opitulante Dei omnipotentis misericordia, jam locum ipsum tam
64. interius quam exterius ad perfectionis culmen feliciter enituisse. Disponebat igitur ad suos redire, et cariosa jam membra bustis[2] sanctorum qui eum adolescentem olim educaverant sociare. Verum cum cerneret suam de die in diem variis rationibus eludi intentionem, nec jam ferret quo mens sua æstuabat desiderii vehementiam, valedicens fratribus, tremulos baculo sustentans artus, abire cœpit.

Sets out on his return to the Great Chartreuse.

At episcopus solitis tunc in cella sua vacabat exercitiis contemplativæ dulcedinis.[3] Caverat enim senex ille devotus, ne quod moliebatur ei citius[4] innotesceret,

[1] *invisere*] So MS. here; visitare, in Table of Chapters *supra*.

[2] *bustis*] So Pez.; bestiis, MS.

[3] *contemplativæ dulcedinis*] So MS.; contemplationisque dulcedini, Pez.

[4] *citius*] So MS.; certius, Pez.

a quo se maxime præpediendum multis jam argumentis certissime prænoscebat. Sed non in longum res latere eum poterat. Mox ergo ita pedibus usque ad interiora vicini nemoris eum insecutus, his illum affatur: "Parcat tibi," inquit, "omnipotens Deus, frater Einarde! "Quid enim est, quod agere decrevisti? Quid absque "alumno tuo recedere, meque solum, et destitutum "dulci nutritoris solatio, in terra aliena relinquere "cogitasti? Et quidem non ignoro quam pio duceris "desiderio, ut supremæ jam vitæ tuæ reliquias inter "sanctos Burgundiæ eremitas expendere valeas. Verum "me potius et ratio urget et voluntas, ut id ipsum "agam." Extracto igitur annulo pontificali a digito, et accersitis ad se clericis suis, ait eis: "Ite quamtocius, "et hunc vobiscum annulum deferentes, ac salutantes "verbis nostris dominos nostros Lincolnienses, denun- "tiate illis quatinus sibi alium provideant et eligant "pontificem, ut nobis[1] amicam liceat fovere solitu- "dinem. Nimis diu est, ex quo inter mundanos versor "turbines; sanctæ conversationis dulcedini, in qua a "puero coalui,[2] vanas et amaras occupationes hujus "seculi non recte anteponens."

Hugh follows him, and expostulates with him.

Talia eo prosequente, timere cœpit ac tremere vir ille desideriorum; quem ducebat non dulcedo natalis soli, sed flagrans amor poli; stetitque stupefactus. Tunc clericis super tali infortunio conquerentibus, quo per eum suo forent pastore destituendi, et exaggerantibus vehementer incommodum hujus mali, ille,[3] suffusus lacrymis et ingemiscens graviter, pedibus advolvitur præsulis sancti. Cumque ore facundo atque doctissimo laicus[4] episcopo niteretur tum precibus tum rationibus persuadere, quia non ita liceret sibi divinitus commissas relinquere oves, nec illum flecti conspiceret hoc modo,

Dan. ix. 23.

64 b.

[1] *nobis*] So MS.; nobis de cætero, Pez.

[2] *a puero coalui*] So MS.; a principio calui, Pez.

[3] *ille*] So MS.; frater ille, Pez.

[4] *laicus*] So MS.; laicus ille, Pez.

complectitur genua ejus, dicens: "Vere," ait, "quamdiu "spiritus vitalis hos reget[1] artus, non te permittam "gregem tuum relinquere, et, plurimorum salute con- "tempta, tui ipsius tantummodo curam gerere. Melius "mihi est[2] in terra peregrina usque in finem morari, "et tandem morte finiri, quam auctorem fieri tanti "discidii. Redeamus igitur[3] ad solita; ne, dum quæ- "rimus quæ sunt nostra, negligere culpemur quæ sunt "Jesu Christi." Ita, quem ab intentione recedendi a loco prius flectere tempore multo nullus prævaluit, prudentia viri sancti in momento non modo flectit, sed etiam ut eo minime discedente et ipse quoque non discederet cum vehementi instantia ipsum exorare coegit. Initio itaque vicissim fœdere, quod ille Withamiam non desereret, nec iste Lincolniam, redeunt alacres, pariter gaudente utroque se de alterutro triumphasse.

Philip. ii. 21.

And persuades him to return to Witham.

De isto quoque viro cum possemus innumera notitia cunctorum digna referre, ne tamen videamur a proposito longius recedere, pauca saltem de insignibus ejus gestis summa curabimus brevitate perstringere. Dignissime vero triumphalibus ducis illustrissimi titulis egregii commilitonis sui memoriale credimus inserendum; ut cum quo in terris laboris et patientiæ, cum quo in cœlis mercedis et coronæ particeps meruit veraciter existere, cum eodem quoque perennis memoriæ celebritatem apud homines valeat obtinere. Sed nec adeo barbaram sub cœlo gentem includit oceanus, quæ posset Einardi apud se commorantis præconia non mirari, aut ejus ad cœlestia jam pervenientis merita laude celebri minime venerari.

Einard's mission into Spain.

65. Hic quondam a Cartusia in partes Hispaniarum missus, gratia informandæ cujusdam novæ domus ordinis sui, duos bonæ religionis viros, in eremo degentes sibi vicina, in magnæ familiaritatis gratiam susceperat.

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[1] *reget*] So MS.; aget et reget, Pez.

[2] *est*] So MS.; est enim, Pez.

[3] *igitur*] So MS.; ergo, Pez.

Contigit autem ea tempestate Saracenos, a finibus Affricæ in illas regiones irruptione facta, multaque hominum cæde subito patrata, spolia inde cum præda copiosa ad suos exportasse. Qui inter viros quoque ac mulieres quos prædantes ceperant, eremitas Einardo carissimos pariter abduxerunt. Quo ille cognito, extorta[1] potius precibus importunis et lacrymis, a priore et fratribus, quam ultro impetrata licentia, navigavit ad Affricam. Quo dum perveniret, ac prædictos Dei famulos solicite inquisitos demum inveniret, non ante destitit virum potentem, qui eos captivos tenebat, rogando, monendo, pœnasque divinitus inferendas minando, velut quibusdam præcantationibus delinire, quousque eosdem, quod vix sperari poterat ab homine gentili, absque redemptionis pretio liberos impetraret dimitti. Cum quibus reversus ad propria, lætabatur in Domino, quasi qui invenisset spolia multa. Tam libere vero et adeo constanter cæcitatem infidelium Agarenorum objurgaverat, tantæque auctoritatis fiducia lucem eis Christianæ veritatis annuntiaverat, ut nemo esset qui contemnere illum auderet; sed universi, ad primos ejus affatus et aspectus nutu Dei in stuporem versi, non minimam ei reverentiam exhibebant. Erat quidem nivea canitie reverendus, voce gravis, oculis divinum quiddam scintillantibus, ad indigna terribilis, ad congrua jocundissimus et lenis.

His recovery of two hermits from Saracen bondage.

Ps. cxviii. 162.

Hic etiam cum vice quadam per fines apostatarum[2] Albigensium transiret, conferto cum eis sermone, audivit eos protervis vocibus omnia ecclesiæ Dei sacramenta blasphemantes. Qui nimio contra impios zelo excandescens, accessit ad proximos illarum partium catholicos proceres virosque potentes; induxitque eos ut sumptis armis in perfidos irruerent, et ex eis innumeros trucidarent. Unde contigit ut illis in locis nullus erroris infandi assertor ulterius compareret. Jam vero hujus facti exemplo longius propagato, brutum illud homun-

His discussion with the Albigenses.

He induces the neighbouring nobles to take arms against them.

65 b.

[1] *extorta*] exorta in MS. | [2] *apostatarum*] apostarum in MS.

culorum pestiferumque genus magno fidelium sudore abrasum est, ac Deo miserante deletum.

Jam vero de Christi pugile fortissimo id quoque referendum est, quod ei infirmius surrepisse agnovimus, cum sit audire operæ pretium. Nam et rigor pariter et moderatio sancti ordinis illius ex eo vehementer elucet: et vir strenuus, qui humanitus surreptione quadam impelli ad lapsum videbatur, quam se ipso fortior surrexerit subinde demonstratur. Cum enim Christi miles emeritus, ac prævalidus vineæ Dominicæ operarius, quaquaversum dilatatam sacri hujus ordinis religionem, ac si vitis electissimæ propaginem, annis jam innumeris rigare non destitisset; et jam centenarius Cartusiam, ubi sacræ religionis olim puer susceperat habitum, reversus, de cætero quieti operam dare disponeret; repente jubetur in Daciam pergere, ibique novellæ itidem plantationi, fundandæ scilicet de recenti cuidam domui, consuetæ solatium rigationis exhibere. Tum ille, non modice turbatus, nec tam itineris quamvis longioris satisque laboriosi fatigatione, quam sibi ab olim suspectam gentis illius exhorrescens barbariem, signum suæ fronti salutis imprimens confestim ait: "A Denemarchia libera nos, Domine." Consueverat enim, quanquam laicus et illiteratus, ad singula pene verba scripturarum sermonibus quos usu didicisset uti.

Einard, when a hundred years old, ordered to go on a mission into Denmark.

A lay-brother, and illiterate.

Post hæc advolvens se pedibus prioris sui, supplicat instantius, ne jam decrepitum cogat animos indocibiles addiscendis hominum barbarorum ritibus ignotis subjicere, et ferendis eorum moribus, quos semper exhorruerit, studium mentis violenter inflectere. Memorabat jam satis esse quod eatenus ad hujusmodi decrevisset, cui et ætas et debilitas feriandum de cætero a tantis laboribus justa ratione præscriberent. "Qui enim a "remotis," inquit, "partibus huc tandem, respirandi "gratia, et spiritum ad extrema præparandi, artus "fatiscentes referre tantopere curavi, quodam[1] pacto

[1] *quodam*] quondam in MS.

"nunc extra orbem, ultra ipsum quoque oceanum mitti "habeo, præsertim ad gentem cujus ne quidem lin-"guam novi?"

Talia eo prosequente frustra, perstat prioris sententia,
dicens probatam multo tempore industriæ suæ expe-
rientiam minoribus illuc dirigendis fratribus omnimodis 66.
fore pernecessariam. Tamen ille graviter suspirans,
"O," inquit, "duram, O et amaram hujus diei con-
"ditionem! Proh dolor! Qui tot annis obedientiæ
"meritum tantopere colui, nunc compellor aut inobe-
"diens inveniri, aut negotium millies supra mortis sup-
"plicium mihi semper exosum propter obedientiam
"experiri. Cæterum istam, ut Deus adjuverit, expia-
"turus inobedientiam, semel dico, Danemarchiam in hoc
"corpore mortali degens nunquam certe videbo." Sic
audaci voce locutus, singulorum pedibus in capitulo ubi
hæc gerebantur sese prosternit, ut pro se intercedant
quatinus a legatione adeo molesta mereatur dimitti,
fratrum universitati preces lacrymabiles fundit. Sed
hæc agendo cum nihil proficeret, nec quo jubebatur ire
ullatenus acquiesceret, ad terrorem aliorum extra habi-
tationis suæ januam pulsus sive projectus est. In
tantum quippe provida illius sacri ordinis censura in-
obedientiæ persequitur vitium, ut quemlibet, etiam in
re levissima obedientiæ limites excedentem, a sua cum
voluerit societate eliminet.

He positively refuses to go to Denmark.

Is expelled from the Chartreuse.

This the usual punishment of disobedience.

Verum, ne multis immoremur, Einardus ille antiquus atque eximius ordinis Cartusiensis institutor et propagator, de ordine ejectus, extra fores Cartusiæ nudo sub aere jacens, fame torquebatur et frigore, veniam quidem petens, sed petendo nil proficiens. Qui cum propriam supplicationem, ad obtinendam quam quærebat indulgentiam, prorsus cerneret inefficacem, ad emendicanda plurimorum suffragia, corpore seminudus et discalceatus, universas pene ordinis illius domus adivit. Erat vero tempus jam mediantis brumæ, cum omnis illa regio glaciali rigore et nivium congerie, flatibus quoque hibernis exasperata, etiam bene vestito ad gradiendum

videbatur incommoda. Nihilominus hic pœnitens novus, et innocens veteranus, a castris, in quibus, tot lustra splendide militando transegerat, extorris non transfuga, per aspera montium, per devexa vallium, ita ut erat nudulus digreditur. Nec enim qui, protoplasti exemplo, paradisi habitationem per inobedientiam demeruerat,
66 b. Gen. iii. 21. per excellentis[1] quoque misericordiam vestem pelliceam ut ille acceperat; quia sæpe in ira misericordiæ homo obliviscitur, cujus semper Deus memoratur. Sic igitur interdiu incedens, et noctu sub divo recubans, compluta et congelata membra nunc saxo cuilibet, nunc congesto nivium cumulo, rarius vero nudæ credebat telluris gremio, cujus videlicet et ubique superficiem nix densissima operuerat. Qui versus demum, cunctorum pene totius ordinis priorum deprecatoriis onustus literis, venit, jam nocturnis incumbentibus umbris, ad portam Cartusiæ. Quem frater portarius nec sub patulum tectum januæ ingredi permittens, cum esset nimia quoque cœli intemperies, exterius in mediis nivibus pernoctare coegit. De cujus amaritudine noctis nimis immoderata, mane tandem portario loquens Einardus, ita facete dixit: "Revera," inquit, "frater carissime, "si nocte hac inter collidentes præ frigoris tormento "dentes meos faba extitisses, etiam nolens te funditus "comminuissem."

His bitter sufferings.

Qui tandem sub regulari satisfactione susceptus, et Danemarchia ut petierat liberatus, ad Angliam non longe post in opus consuetum destinatur. Ita vero in Burgundia, quibus diu extiterat forma perfecte vivendi, exemplar demum effectus est perfectissime pœnitendi:

Is received again; and soon afterwards is sent to Witham.

[1] *excellentis*] So MS. Perhaps *expellentis* would be the right reading, or possibly *emittentis*, from Gen. iii. 24. It is not possible, surely, that the word is coined, by way of a pun, from *ex cella*. Yet Hugh was not at all an unlikely man to do such a thing, and his biographer may have remembered and retained the word, supposing, as is very probable, that this account of Ainard was derived from Hugh's lips.

et cujus vita stantes informavit ad justitiam, ejus pœnitentia quandoque lapsuros instituit ad indulgentiam. De cujus hodie perenni memoria, dignis et gestis et dictis, tanta per totam fere Angliam vulgata sunt celebri sermone, quod hæc ab ore narrantium, etiam sine scribentis suffragio, nulla in ævum, ut creditur, auferre prævalebit oblivio. Qui biennio ferme antequam hæc scriberentur, vicesimum sextum ut dicitur annorum transgressus lustrum, deficiens in senectute bona feliciter migravit ad Dominum.

Said to have been more than 130 years old, at the time of his death.

Capitulum XIV.

De incendio coquinæ, sub extremo recessu illius de Witham innoxie peracto.

Verum jam forte plusquam satis hic noster apud Withamenses perendinavit stylus. Cui solicite cavendum erat, ne quando, sicut Hugoni nostro plerique succensebant,[1] eo quod menstruas ibidem, immo plusquam bimenstres interdum moras internecteret, ita et nobis pari jure nonnulli succenseant, qui, intermissa serie pontificalis historiæ, ad gesta rusticorum texenda digressi videmur. Quemadmodum namque illi secum potius ad regis scaccarium pontificem maluissent residere, quam ad eremum secedere, ita forsitan et isti nos mallent penitus reticere, quam talia de idotis referre, quæ sese sciunt, cum eximia literatura sua, imitari non velle. Quibus nos eo in hujusmodi justius morem gerimus, quo ad ferendas detrahentium linguas Hugone multo minus fortes sumus.

67.

Hugh used to stay at Witham for a month or two at a time.

Hunc enim pene solum hæc nostra infelicia tempora viderunt, qui, ut ait ad regem David mulier prudentissima, "Profecto tanquam angelus Domini, nec benedictione nec maledictione moveretur," quominus ea

2 Reg. xiv. 17.

[1] *succensebant*] succendebant in MS.

liberrime exequeretur, quæ in intimo rationis sacrario interius percepisset exequenda. Unde, sicut ibidem quoque subnectitur, "Dominus Deus suus secum erat in "omnibus."

Verumtamen hoc interim, nostro pro nobis lectori satisfactionis studio, ad mentem reducimus, quia semel tantummodo, postquam vir sanctus ad pontificatum accessit, calamus noster Withamiam scribendo attigerit; ad quam ipse, toto pene quo episcopatum gessit tempore, nunc semel nunc sæpius, prout opportunum ei fuit, singulis annis venire consuevit. Hoc autem tempore potissimum autumnali faciebat; quatinus, dum sui ad fruges colligendas temporales studiosius vacarent, ille, dimissa suorum frequentia domesticorum in propria, eo fertilius[1] quo et liberius carpendæ, et in intimis animæ sua apothecis recondendæ, invigilaret annonæ Spiritus. Ex eo autem quod præmisimus constare recte considerantibus luce clarius potest, quanto brevitatis studio lectoris declinare fastidium, in aliis quoque ejusdem gestis, satagimus; qui vix pauca ex his quæ in loco ubi sæpissime morabatur, ubi tot salutaria loquebatur, ubi tam spiritualia operabatur, summatim perstringendo replicamus.

Used to visit Witham more especially in the autumn.

67 b.

Nunc igitur quid in ultimo ejus ab inde recessu ibidem acciderit, solita compendiositate referemus; ac sic ad ejus abscessum ex hoc mundo ad domum non manufactam æternam in cœlis exponendum, quanta valebimus celeritate pertendemus. Nocte igitur quæ diem illum clausit, qua ultimum fratribus vale fecit, eos ulterius corporaliter non visurus, id accidit quod referimus.[2] Cum enim jam singulorum se orationibus, præmissa confessione, et absolutione vicissim petita et percepta, seorsum prius in eorum cellis commendasset ex more, demum in commune, licentia postulata et solenni omnibus benedictione data, libato etiam pacis

Hugh's last farewell to Witham.

[1] *fertilius*] So MS.; facilius, Pez.
[2] *referimus*] So MS.; sequitur, Pez.

osculo, sub his verbis, quæ frequenti usu a caris suis discessurus proferebat, ab eis recessit: "Nunc," inquiens, "commendo vos Deo et verbo gratiæ ejus." Hinc ad diversoria fratrum laicorum, ubi clerici et servientes sui commanebant, ibi mane crastinum expectaturus, accessit. Quo, post quietem, ad solvendas nocturnas Deo laudes ecclesiam ingresso, per vitreas ab occidua oratorii parte fenestras fulgor subito nimius illuxit, ita ut solis jubar eadem videretur claritas excessisse. Unde attoniti quidam, qui valvis ecclesiæ propius astiterant, festine erumpunt; cernuntque culinam, quæ proximis undique domibus pene fuerat contigua, porrectis longe in aera flammis, exuri. Quod episcopus agnoscens vehementer expavit, metuens scilicet ne in proxima forte ædificia edax incendium desæviret. Nec enim secus futurum situs et status ædium circumquaque imminentium[1] cuiquam dictabat præsumendum. Ipsa vero ædicula, occasione servientium necnon et hospitum episcopi, ut eorum usibus pulmenta coquerentur in ea, fuerat constructa; eratque ex virgulis ac virgultis vicem parietum supplentibus contexta, stipula levi culmen ipsius tegente. Quæ ab aula hospitali sex aut septem vix pedum spatio disparata, tecto ipsius, quod ex aridis erat scindulis confectum, e proximo imminebat. Cellulæ præterea ligneæ, conversorum usibus deputatæ, haud procul in gyrum erant dispositæ. Ipsi nihilominus ecclesiæ vicinius astanti, cum circumpositis undique officinis, justissime timebatur.

Act. xx. 32.

The house of the lay brethren.

Their church, or oratory, having domestic buildings near, at the west end.

A kitchen, &c.

The guest hall.

The cells of the lay brethren.

68.

Cernens itaque vir providus his omnibus sui causa inevitabile, ni divina arceatur virtute, imminere periculum, animo parumper[2] consternatus, sed plurimum de Salvatoris bonitate confisus, salutiferæ crucis signum contra ignem aliquoties edidit. Intermittens vero cursum nocturnalis officii, quod ex parte jam inchoaverat, ante aram Dominicam sese protinus in orationem

[1] *imminentium*] So Pez.; eminentium, MS.

[2] *parumper*] So Pez.; pariter, MS.

The kitchen on fire, and utterly consumed. But no further damage. Hugh had before ordered a stone one to be built in its place.

dedit. Nec prius destitit a prece quam, domuncula[1] funditus absumpta, succubuisse flammas, [et][2] incendia tepuisse nuntiatur;[3] et quidem citra cujuscunque rei detrimentum, præterquam illius solummodo ædificii; quod etiam si stetisset illæsum, manibus hominum de industria fuerat[4] diruendum. Jam enim sæpius jusserat, ad usus necessarios lapideum, eo demolito, ibidem construi domicilium; hoc scilicet quod modo accidit veritus inde provenire periculum. Cujus mane incendium cum universi mirarentur adeo extitisse innoxium, ille in Domino exultans aiebat: "Benedictus Deus, qui "non solum præsentem in tali casu timorem nostrum "consolari voluit, sed et futuri metus solicitudinem "sub nostra tandem præsentia funditus amputavit."

Explicit Liber quartus.

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[1] *domuncula .. flammas*] So MS.; domunculam funditus absumptam succubuisse flammis, Pez.

[2] *et*] Not in MS.; added from Pez.

[3] *nuntiatur*] So Pez.; nuntiantur, MS.

[4] *fuerat*] So MS.; fuisset, Pez.

INCIPIT PROLOGUS LIBRI QUINTI.

QUATUOR jam libellis de vita sancti patris nostri Hugonis antistitis, juvante Christi gratia, utcunque explicitis, de ejusdem opitulatione confisi quintum, quem et ultimum hujus opusculi fore disponimus, subnexo inferius exordio,[1] tentabimus adoriri. In cujus serie nulla penitus retexere decrevimus, nisi ea solummodo quibus præsentialiter interfuimus, aut ea quoque quæ mox gesta per eum nobis intimata fuisse evidenter recolimus. Hic vero narrationis sumetur initium de singulari devotione qua præditus fuit erga studium sepulturæ mortuorum. Cui demum conclusionis [causa][2] succedet postremum, de incomparabili sepulturæ simul et exequiarum honore et decore, quibus cœlitus donari meruit, vitæ jam peracto præsentis agone. Media inter hæc illa præsertim continebunt, quibus docetur pro 68 b.
Anglicanæ ecclesiæ immunitate, tam contra regem Ricardum, quam et contra ejus justitiarium, propriumque suum ipsius metropolitanum, viriliter decertando, feliciterque Deo protegente superando, plurimum desudasse; atque ad postremum, ipsi regi suoque persecutori sepulturæ humanitatem exhibendo, insigniter triumphasse. His quoque alia scitu digna de exordio regni Johannis, nunc jam anno ipsius quarto-decimo mense tertio plurimum fatiscentis, sensimque ut futurum ille prædixerat deficientis, videntur subjicienda. Consequenter vero uti ipse Cartusiam, et alia loca religione celeberrima adierit, reversusque in Angliam, apud Londonias ad gaudia supernæ Jerusalem felici beatus excessu migravit, tentabimus explicare.

July, A.D. 1212. The author then writing.

Explicit Prologus.

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[1] *exordio*] So MS.; ordine, Pez.
[2] *causa*] Not in MS.; added from Pez.

INCIPIUNT CAPITULA LIBRI QUINTI.

Capitulum I.—Verba Hugonis de immensitate divinæ ad hominem dilectionis. De ipsius immensa sedulitate circa officium sepulturæ; pro cujus executione bis distulit ad convivia regia venire.

Capitulum II.—De paupere quodam secus viam tumulato in Normannia. De plurimorum sepultura in urbe Lincolnia. Et de quodam prælato quem sepelivit in Bermundeseia.

Capitulum III.—De revelatione[1] cuidam clerico insinuata; qui in forma pueri mysterii salutaris hostiam in manibus episcopi vidit.

[Capitulum IIII.][2]—De eodem sacramento aliud stupendum satis miraculum, quod in Francia contigit; et sententia memorabilis quam Hugo noster inde protulit.

Capitulum V.—De simultate archiepiscopi contra episcopum, propter frequentes quas ei faciebat exhortationes. De solicitudine episcopi in corrigendis moribus clericorum diocesis suæ. De cautela ejusdem in præbendarum collatione. Et de contradictione sua in concilio Oxonefordensi adversus indebitam regis exactionem. Et de furore regis Ricardi contra eum, et contra Saresberiensem episcopum subinde excitato. Et qualiter osculum ei rex primo invitus post etiam sponte obtulerit.

69. Capitulum VI.—Qualiter regem, rationibus superatum et sedatum, de suis excessibus increpaverit. Quantum sibi honoris rex ipsa mox die adventus sui ad ipsum

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[1] *revelatione*] So MS. at head of cap. 3 *infra*; relatione here.

[2] *Capitulum IIII.*] Omitted in MS.

detulerit. Et quid honoris cito post hæc regi retributum a Domino fuerit.

Capitulum VII.—De factiosa quorumdam machinatione contra episcopum et ejus clerum. De literis iniquis archiepiscopi cum eorum bajulo spretis ab episcopo. Et de regis executoribus terras ejus invadere ad jussionem regis formidantibus.

Capitulum VIII.—De duabus feminis; quarum alteram a pythonico, alteram ab incubone eripuit dæmone.

Capitulum IX.—De homine furioso a dæmone liberato. Et de furis ereptione ad suspendium destinati.[1] Et qualiter baronibus Scaccarii Hugo sit locutus.

Capitulum X.—Qualiter transfretaverit regem aditurus. Et de consolatione ei per visionem divinitus facta. Et qualiter regi defuncto, dissuadentibus suis, occurrerit: cujus etiam sepulturæ interfuit.

Capitulum XI. — Quomodo Johannes, agnominatus "Sine terra," in locum fratis sui regis Ricardi succedens, circa primordium principatus sui se habuerit, sive quo ad reverentiam episcopi, seu quo ad notabile præsagium sui.

Capitulum XII.—Quomodo apud vicum qui Flecche dicitur, missas solenniter celebrando, violentiam prædonum equos diripientium et sarcinulas suorum evaserit. Itidemque Cenomannis, hymnos matutinarum protractius cantando, armatorum insidias illuserit.[2] Et demum, cum gaudio triumphali, ad suos in Angliam redierit.

Capitulum XIII.—Quod anno sequenti, pace reformata inter reges, Johannem scilicet Anglorum et Philippum Francorum, Cartusiam adire cœperit. Et itineris illius incidentia usquequo perveniretur ad sanctum Antonium.

Capitulum XIIII.—De adventu illius atque receptu apud Gratianopolim, Cartusiam, Belesium, atque

[1] *destinati*] destinato in MS. here, and at head of cap. 9 *infra*.

[2] *illuserit*] So MS. here; eluserit at head of cap. 12 *infra*.

Alveriam, et apud alia inter hæc loca. Et incidentia plurima[1] singulorum locorum.

Capitulum XV.—Relatio interpolata viæ ipsius a Burgundia usque Londonias : quo tandem, ægritudine prægravatus, appulit.

69 b.

XVI.[2]—De languore ipsius apud Londonias. Et de transitu ejus ad Dominum. Et plurima de gestis verbisque languentis, recordatione perenni dignissimis.[3]

XVII.[2]—Quod multa consimiliter præcesserunt et subsecuta sunt beatorum episcoporum Martini Turonensis et Hugonis Lincolniensis transitum. Et alia quædam in modum epilogi de rebus variis Hugonis nomen contingentibus scripta.

XVIII.[2]—De trium visionum revelationibus Hugonis gloriæ astipulantibus.

XIX.[2]—De multiplici decore funeris ipsius; et de curatione ejusdem. Et de his quæ obiter[4] usque Lincolniam memorabilia circa corpus acciderunt. Necnon et de occursu regum duorum, et aliorum sublimium virorum innumerabilium, qui portando feretro humeros certatim supponebant.

Capitulum XX. — De scriptoris intentione qui ista digessit. Et quia pontifex sanctus, delatus cum magna gloria in ecclesiam suam, sibi[5] subito facie immutata, rubicundus apparuit. De tribus quæ antequam sepeliretur ibidem patrata sunt miraculis. De loco sepulturæ ejus. Et de regis mitigatione erga Cistercienses ob gratiam ipsius.

Expliciunt Capitula.

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[1] *plurima*] So MS. at head of cap. 14 *infra*; plurimorum here.

[2] *XVI. . . . XIX.*] So MS., *Capitulum* being omitted in these four cases.

[3] *dignissimis*] So MS. here; dignissima at head of cap. 16 *infra*.

[4] *obiter*] So MS. at head of cap. 19 *infra*; obitum here.

[5] *sibi*] So MS. here; ibi at head of cap. 20 *infra*.

INCIPIT LIBER QUINTUS.

CAPITULUM PRIMUM.

Verba Hugonis de immensitate divinæ ad hominem dilectionis. De ipsius immensa sedulitate circa officium sepulturæ; pro cujus executione bis distulit[1] *ad convivia regia venire.*

MEMORIAM abundantiæ suavitatis divinæ erga humanum genus suaviter eructans intimus a secretis Deique amicus Hugo, hæc et his similia quæ subinferimus suis sæpissime in odorem suavitatis ingerebat auditoribus. Ps. cxliv. 7.

Hugh's words on the immensity of the love of God to man.

" Cum sint," aiebat, " innumera, quæ divinæ ad " hominem dilectionis declarant immensitatem, ea quam " maxime inter cætera prærogativam singularis excel- " lentiæ noscuntur præferre, quæ vel ante hominis " ortum, vel post ipsius occasum, homini non desinit " conferre. Ut enim de hominibus qui modo oriuntur " et occidunt pauca attingamus, ante cujusque ortum, 70.

As shown before man's birth;

" suæ pro eo mortis pretium Deus Dei Filius dedit; " Deus Pater eumdem Filium suum in mundum ut pro " homine moreretur misit, Deus Spiritus Sanctus seip- " sum ei[2] in pignus effudit. Tota etiam simul Trinitas,

during his life;

" unus Deus, sacramenta quibus mox natus et mun- " detur et muniatur et roboretur instituit, legis suæ " adminicula quibus regatur et erudiatur concessit, " aliaque satis inexplicabilia utilitati ipsius[3] multipli- " citer profutura indulsit. Quem post vitæ instabilis " cursum occasu præventum, cum a suis olim carissi-

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[1] *distulit*] So MS. in table of chapters *supra*; distulerit here.

[2] *ei*] So MS.; etiam, Pez.

[3] *ipsius*] So MS.; ipsius hominis, Pez.

"mis non sine tædio quodam respicitur, cum propriis "quondam ædibus anxia quadam parentum et filiorum "festinatione propellitur, gratissima Dei sui benignitas "sola a cæteris despectum non aspernatur. Extemplo "namque, non solum spiritus angelicos in præsidium "animæ ad factorem suum remeantis dirigit, verum "etiam primos ac præcipuos quos in terris habet mi-"nistros, sacerdotes videlicet, et alios[1] in sacris ordi-"nibus positos, in obsequium funeris mittit. Eis etiam "quodammodo dicit:

and at his death.

"'Cernitis,' inquiens, 'O sacerdotes mei, et meorum "'quæ in mundo sunt palatiorum æditui, cernitis fac-"'turam meam quam semper amavi, pro qua Filio meo "'unigenito non peperci, sed eum mortalitatis illius et "'mortis participem feci; cernitis, inquam, suis hanc "'amicis quondam et necessariis effectam oneri, hanc "'quoque ab eis quasi turbulenter[2] ejici et expelli. "'Eja! festinanter [currite, et][3] occurrite ad me con-"'fugienti; imaginem Filii mei, pro ea crucifixi, cum "'thymiamateriis[4] et cereis assumite; ecclesiæ meæ "'signa in solenne classicum concutite; vocibus hym-"'nidicis clarius concrepate; basilicæ meæ fores, et "'abdita interiora pandite; nec longius ab ara, Filii "'mei corpus continente, fratris illius aut sororis lip-"'sana deponite; palliis denique pretiosis lecticam "'illius nunc demum triumphantis redimite, stipate "'lampadibus atque lucernis, assistentibus obsequen-"'tium catervis quamvis jacentem ambite. Iterata "'præterea Filii mei votiva immolatione, convivium "'pinguissimum instruite, quo et spiritus anhelus, ac
70 b. "'de concertatione mortalitatis inolitæ sed jam depo-"'sitæ adhuc irrequietus et fessus, in robur respiret; "'et caro, habitatore pristino interim vacuata, ma-

The ceremonies at a funeral.

[1] *alios*] So Pez.; aliis, MS.

[2] *turbulenter*] So MS.; turbulentam, Pez.

[3] *currite et*] Not in MS.; added from Pez.

[4] *thymiamateriis*] So Pez.; thymiateriis, MS.

" 'trisque terræ gremio subinde confovenda, sancti-
" 'ficatione irrigetur gratissima; quatinus sub die
" 'ultima, contubernali olim præcognito delectabiliter
" 'socianda, alacriter refloreat, viriditate æterna feli-
" 'citer induenda.' "

Hujusmodi sententiam, per singula pene[1] verba, de benigni Conditoris circa defunctos clementia proferens, hic ejus dispensationis in multis conscius et fidelis interpres evidenter satis prudentibus innuebat, quonam affectu, quove respectu, ut tantam sepeliendis curam exhiberet, duceretur.

Generali siquidem inhibitione statuerat, ne in villis, ubi ipse præsens fuisset, sacerdos parochialis quemlibet defunctum, præsertim ætatis jam adultæ, traderet sepulturæ, nisi forte, aliquo obstante incommodo, illo id exequi non valente, de sua hoc ipsum permissione adimpleret. De adultis vero id præcipue volebat observari; quia his, si laudabiliter vixissent, propensiorem sciebat deberi honorificentiam; sin autem vitam duxissent culpabilem, noverat eos uberiorem desiderare interventionis instantiam. Ibat igitur passim ad universos; eisque, ut mos exigit ecclesiasticus, summa cum alacritate [obsequium][2] exhibens, pauperibus luminaria, vel cætera in funeribus desiderata, per elemosynarium suum abundanter subministrari procurabat.[3]

Hugh's inhibition to parish priests to bury the dead, when he was at hand.

Si quando, dum iter ageret, funus in quodlibet cœmeterium prolatum conspiceret, confestim equo descendebat. Ad feretrum vero accedens, et aliquantisper orans, si librum non haberet competentem in quo inoffense legeret, cum jam circa dierum ejus extrema aliquid soliti acuminis oculis ipsius deperisset, junctus presbytero exequias celebranti, psalmos cum eo decantabat, et collectas inchoanti vel complenti Amen vel alia respondendo, vicem clerici, ne dixerimus idiotæ,

When on a journey, would stop and assist at funerals.

[1] *pene*] So MS.; plena, Pez.
[2] *obsequium*] Not in MS.; added from Pez.
[3] *procurabat*] So Pez.; procurans, MS.

adimplebat. Si non defuisset codex idoneus, ipse quod sacerdotis esset prosequebatur; orationes pronuntians, aquam benedictam aspergens, thuribulum circumferens, terram superjaciens, ac reliqua illius officia solicite complens. Post quæ, absolutionem cum benedictione adjungens, iter cœptum peracturus abibat.

Ceremonies performed by the priest at a funeral.

71.

Plerumque autem in magnis consistens urbibus, dum ad unumquemque sepeliendum processisset, nuntiabantur ei alii atque alii, passim per diversas ecclesias sepeliendi. Qui magna cum alacritate universos adibat, universis singillatim debitum sepeliendi officium devote impendens. Nec prius, quotlibet isti fuissent, a tantæ humanitatis munere destitit, quam nullum superesse qui sepeliretur agnovit. Querebantur nonnunquam et murmurabant potentes quilibet viri, cum eo pariter comessuri, quia, dum hoc diutius ageret, hora prandii jam dudum præteriret. Verum ille nunquam, seu ipse hos invitasset, seu ab eis ille esset ad prandium invitatus, sive hujus rei, sive alterius cujuscunque obtentu negotii, hujus omittebat pietatis opus exercere, dum ubi exerceret reperire potuisset.[1]

In large cities Hugh would bury body after body; though dinner might be waiting, and the guests impatient.

Sed parum est quod hæc de minoribus referimus personis. Constat enim quia et a regibus invitatus ad mensam idem effecerit. Nam et posterius apud Rothomagum a rege Ricardo, et prius olim ab ejus genitore Henrico rogatus ad convescendum, tamdiu distulit ad palatium venire, quamdiu in urbe reperit quos potuisset sepelire. Unde regem utrumque, cum optimatibus, vel tota simul regali familia, in longum compulit jejunia protelare, dum religiosum officium, nec per aulicos accersitus, contemplatione dignitatis seu voluntatis humanæ ullatenus[2] acquievit omittere. Urgentibus vero ministris curiæ, ut acceleraret [ad][3] regem expectantem, et moras ægre ferentem, quamtocius venire,

This he did, even when invited by kings.

As at Rouen, when invited to Richard I.'s table; and before, to Henry II.'s.

[1] *potuisset*] So MS.; posset, Pez.
[2] *ullatenus*] So MS.; nullatenus, Pez.
[3] *ad*] Not in MS.; added from Pez.

ille, nihil festinantius agens, aiebat: "Non est opus," inquit, "ut nos[1] expectet; vescatur in nomine Do-"mini." Suis quoque familiaribus dicebat: "Expedit[2] "ut rex terrenus absque nobis prandeat, quam man-"datum æterni Regis nostra humilitas inexpletum "prætereat." Hinc fortassis animadverti licet, divinitus ei non immerito fuisse retributum, ut qui duos reges ob pauperum sepulturam neglexerat, ipse demum 71 b. in funeris sui obsequium, cum viris sublimibus multis, reges duos adunatos haberet. Verum hæc suo inferius loco plenius dicturi, interim cœpta prosequamur.

Two kings present at his own funeral.

Capitulum II.

De paupere quodam secus viam tumulato in Normannia. De plurimorum sepultura in urbe Lincolnia. Et de quodam prælato quem sepelivit in Bermundeseia.

Quoniam hæc apud Rothomagum, Normannorum scilicet metropolim, gesta, nec tamen a nobis visa, sed veraciter audita retulimus, libet ut in re simili quid in eadem provincia ipsi ab eodem actum viderimus breviter absolvamus. Die igitur quadam, iter agente servo Dei, contigit eum, non longe a castro quod Argentum appellatur,[3] tumulum recens sepulti humani, ut videbatur, cadaveris circa publicum aggerem cominus perspexisse. Quo diligentius notato, confestim substitit: mittensque protinus ad ruricolas, eminus aratro humum proscindentes, didicit cujusdam homunculi, ostiatim pridem mendicantis alimoniam, ibidem busta contineri. Defunctus namque idem egenus in pauperis cujusdam rus proximum incolentis domo, et a presbytero illius

Argentan, Normandy.

A pauper buried by the road-side.

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[1] *nos*] So MS.; nos rex, Pez.

[2] *Expedit*] So MS.; Expedit magis, Pez.

[3] *appellatur*] So MS.; vocatur, Pez.

parochiæ ob inediam neglectus, eo loco sepulturam accepit, dum a quo portaretur ad cœmeterium non habuerit. Quo vir piissimus audito altius ingemuit; moxque in pedes ab equo descendens, accepto quem fere semper secum habebat codice, orationes cum psalmis, quos recitari usus instituit sepulturæ, diligenter pro eo ac devote percurrit. Postea vero episcopo loci attentius suggessit,[1] quatinus in sacerdotem illum durius animadverteret; qui homini Christiano, propter illius inopiam, sepulturam negaverat Christianam.

Hugh performs service over his grave.

And directs the attention of the bishop to the parish priest's neglect.

Vidimus alio tempore, cum apud Lincolniam, in crastino Natalis Domini, de glorioso Christi protomartyre Stephano missam devotissime celebrasset, ut rogaretur a quodam cœmentario, qui in fabrica ecclesiæ desudabat, quatinus fratris sui animam, nocte præcedenti rebus humanis exemptam, auctoritate pontificali a peccatis absolveret, Dominoque devotione peculiari commendaret. Quod statim adimplens, inquirere cœpit utrum ejus adhuc corpusculum humatum fuisset. Quod in remotiori ecclesia necdum sepultum audiens servari, jussit mox unum sibi, alium suo capellano, tertium famulo qui ante eum equitare consueverat, caballum adduci. Decreverat enim cum his tantum tribus ad funus procedere. Sed cum defuisset equus capellano, caballum servientis eum præcepit conscendere, et illum præeundo ad destinatum locum quamtocius properare. Sicque duobus tantum contentus equis, uno solummodo monacho et duobus pueris comitatus, pervenit ad corpus defuncti. Quo terræ matris gremio paterna solicitudine commendato, quinque deinceps ipsa die, si nos memoria non fallit, in diversis successive cœmeteriis sepelivit funera, per ipsorum sibi amicos designata.

Dec. 26.

Requested by a mason, employed at the fabric of the Cathedral, to absolve his deceased brother.

72.

Goes, almost unattended, to bury the corpse.

Buries five other corpses the same day.

Cum vero jam se hora tardior protraheret, ipseque, cum cleri parte non modica, ab archidiacono Bedefordensi invitatus ad epulas solennes, venire differret, rogatur a multis, et ab ipsis tandem qui ei suum mor-

Though engaged, with a large party of clergy, to a solemn

[1] *suggessit*] So MS. ; orando suggessit, Pez.

tuum nuntiaverant, quatinus pro defuncti anima tantisper orando, et absolutionis suffragium porrigendo, eam Creatori commendaret, et ad fatigatos jam præ diutina expectatione convivas saltem post moras longissimas venire ulterius non tardaret. Qui sibi ista suggerentibus non sine cujusdam reprehensionis asperitate respondit: "Et quare," inquiens, "vocem Domini nostri non attenditis, ore sacro loquentis, Meus cibus est ut faciam voluntatem Patris mei qui in cœlis est?" Nec plura locutus, intermisso sancti Tobiæ instar prandio, maluit, ut monet Salomon,[1] ad domum luctus quam ad domum ire convivii. Ivit igitur, plurimumque ex sanctitatis suæ præsentia lugentes consolatus, eum sepeliens qui lugebatur, a luctu, ut pie creditur, Christo miserante, orando absolvit.

(feast at the archdeacon of Bedford's, and obliged to keep them long waiting. — Joh. iv. 34. — Tob. ii. 1, &c. — Eccles. vii. 3. — 72 b.)

Quodam iterum tempore, Londonias ad generale colloquium accersitis prælatis et proceribus Angliæ, Lincolniensis episcopus eo pariter advenit. Angebant quoque illum urgentissima ecclesiæ suæ negotia; super quibus necessario erat cum amicis suis qui ad locum confluxerunt tractaturus. Contigit vero die proxima, quæ statutum conventus illius præcessit diem, quemdam ex prælatis qui convenerant subita præveniri ægritudine, quam mox[2] citato vitæ terminavit fine. De quo a multis ferebatur, quia fuisset gulæ illecebris plusquam satis obnoxius, et in potatione superflua nimis assiduus. Cujus decessu audito, licet ei parum notus extitisset, intimæ nihilominus pietatis visceribus eidem condoluit, et pro eo ad[3] Dominum suppliciter intercessit. Protinus etiam explorari jussit, quonam loci, vel a quibus personis idem deberet tumulari. Renuntiatur ei quia in ecclesia Domini et Salvatoris nostri apud Beremundeseiam[4] foret humandus, sed nullus episcopo-

(General colloquy of prelates at London. May, A.D. 1198 (?). See note (4) infra. — Death of one of the prelates. — Who is to be buried at Bermondsey)

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[1] *Salomon*] So MS.; sapiens, Pez.

[2] *mox*] So MS. and Pez. A mistake, probably, for *mors*.

[3] *ad*] So MS.; apud, Pez.

[4] *Beremundeseiam*] As the author was present, this funeral took place somewhere between November 1197

On the very day of the colloquy at Westminster.

rum sive abbatum ejus crederetur exequias celebraturus. Nemo enim vicinorum, aut familiarium, seu carorum illi quondam prælatorum, deesse volebat sive audebat solenni conventui, qui die sepulturæ illius apud Westmonasterium debuit adunari. Quod episcopus audiens, "Nolit Deus," inquit, "quod talis persona, tot modo "in hac pariter urbe consistentibus prælatis, in hac "suprema necessitate deseratur ab omnibus nobis. "Non ita faciemus proximo nostro: nec enim sibi hoc "quis fieri vellet ab alio." Disposito igitur ut quosdam ex suis mitteret ad curiam, qui et suam interim ibi excusarent absentiam, mane facto perrexit ad exhibendam defuncto sepulturam.

Hugh nevertheless goes to perform the funeral obsequies.

Ubi die ipsa si ea quæ visu, si quæ olfactu hausimus, in medium proferamus, horrorem sane et stuporem audientibus inferemus. In nos etiam aliquorum forte indignatio concitabitur, asserentium scilicet quod
73. inhumane cladis humanæ, sortisque moribundæ communem ærumnam quam ibi conspeximus, publicis auribus ingeramus. Cæterum, quia ex his susceptæ relationis portio magna dependet, nostramque in his potius deflemus miseriam, quam alienæ calamitati, quod Deus avertat, aliquatenus insultamus, audiatur ad omnium utilitatem quod dicimus. Sit notum viventibus ad humilitatis profectum, quod innotuit in defuncto ad horroris cumulum; sit quandoque [etiam extinguendis] [1] ad virtutis æmulationem, id etiam quod vivus circa efunctum, cui propitietur Deus, ad intuentium exhibuit stuporem.

The horribly offensive state of the corpse.

Visum est igitur jacens in feretro cadaver extinctum, more quidem quorumdam prælatorum vultu nudatum, sed super carbonem denigratum. Erat sane corpus reliquum alba sacerdotali sed et casula indutum; sed,

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and the spring of 1200. Now the Winchester Annals say, under A.D. 1198, "Obiit Simon, abbas de Per"sora, apud Bermundeseiam, iv. "Idus Maii."—*Anglia Sacra*, i. 303. This abbot of Pershore, it seems very probable, was the prelate whose funeral is here described.

[1] *etiam extinguendis*] Not in MS.; added from Pez.

præ tumore nimio, eisdem vix inclusum. Nam cum adhuc dudum vegebatur[1] spiritu, ita grossitie vehementiori tumebat, ut vix spirare potuisset. Jam vero, postquam expiraverat, adeo interna sanies et torridæ æstatis ignea intemperies distendebat exanimem, ut cernentibus prodigiosum videretur. Verum quod ibi[2] luminibus patebat tolerabile fuisset, si suo nares supplicio carere potuissent. Cæteri, quos feretro interdum approximare rei ordo poscebat, nares thure immisso aliisve aromatibus sibi præcludebant; manibus quoque suave fragrantia quædam ori sæpius apponenda tenebant. Solus episcopus, quo tamen nullus inveniretur nare sagacior, nullus tetri nidoris aspernatior, ita, horum tamen nihil admittens quæ levare seu arcere solent aeris corruptelam, ita, inquam, jacenti astabat, ita et obambulabat, ac si non in feretro sed in cunis agentem mater parvulum suum fovendo circuiret. Post hæc cum ad suum se contulisset hospitium, quidam ex suis, formidantes ne forte ex inspirato aeris contagio noxium quid præcordiis ejus insedisset, super hoc illum interrogare cœperunt. Quos ipse reputabat errare, nec quidquam eos insuave ibidem hausisse; cum ipsemet, quo nullus eorum subtiliori vigebat odoratu, nil triste spirans in loco sensisset. Nimirum Christi bonus odor, qui sibi revera fuit odor vitæ in vitam, ipsum faciebat mortis putorem penitus non sentire.

Hugh alone apparently unconscious of this; though especially sensitive to offensive odours.

73 b.

2 Cor. ii. 15, 16.

Die sequenti cum venisset ad curiam, gravi cœpit pulsari calumnià per comitem Leircestriæ; qui pagum optimum, eidem urbi contiguum, ipsi nitebatur auferre. Suggerebant etiam episcopo amici et consiliarii ejus, quatinus cum adversario sub pacis forma transigeret; proponentes multa causæ suæ, quamvis satis justæ, admodum formidanda. Qui pertinaciam comitis atque insolentiam nimium[3] aspernatus, omnibus consiliariis suis

The claim against him by the earl of Leicester.

Is advised to compromise the matter.

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[1] *vegebatur*] So MS.; vegetabatur, Pez.

[2] *ibi*] So MS.; ita ibi, Pez.

[3] *nimium*] So MS.; nimiam, Pez.

He refuses indignantly to consent to any diminution of the patrimony of St. Mary of Lincoln.

cum magnæ assertionis fiducia dixit: "Sciatis pro certo "quia, me in hac luce superstite, iste nullatenus hujus "suæ intentionis pravæ sortietur effectum. Habeat "sibi,[1] ad suæ suorumque damnationis cumulum, guerræ "quondam tempore extorta violenter instrumenta "chartarum. Nos enim[2] patrimonium dominæ nostræ, "tuitioni nostræ creditum, ipsa adjuvante, dum ad-"vixerimus integrum retinebimus, et in nullo penitus "diminutum." Cujusmodi assertio plerisque tunc viris prudentibus minus considerate videbatur emissa; cum et colorem æquitatis præferret actio impetentis, et tam regis quam pene totius curiæ favor in comitis crederetur vota concurrere. Prævaluit tamen viri [sancti][3] sermo, cogitatum suum plenissime jactantis in Domino. De quo etiam illud pluribus mirum videbatur, quia nunquam, more celeberrimo fori laicalis, ubi lites illæ agitabantur, se per internuncium de impossibilitate in judicio comparendi voluit excusare, quantocunque urgeretur discrimine ex litigantium improbitate, ne vel speciem mendacii videretur incurrisse.

Ps. liv. 23.

In law-suits Hugh never attempted to gain an advantage by essoigning himself.

After Hugh's death the earl succeeds in establishing his claim: but dies soon afterwards, a leper.

Attempt to make his brother, the

Post ejus vero decessum, comes[4] quidem pagum quem petebat obtinuit; sed incontinenti lepræ contagione percussus, mox corporis valetudine, et in brevi post etiam vita carens, absque liberis decessit. Ante cujus obitum, cum fratrem[5] ipsius, episcopum videlicet sancti Andreæ de Scotia, plurimi conarentur in cathedram viri

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[1] *sibi*] The contracted form of this word in the MS. is not perfectly legible; it may be intended for *igitur*. Pez., instead of *sibi*, has *ergo*.

[2] *enim*] So MS.; autem, Pez.

[3] *sancti*] Not in MS.; added from Pez.

[4] *comes, &c.*] The final concord, settling the matter in the earl's favour, is in *Rot. Chart.* of the Record Commission, p. 125. It is dated March 24, 1204. The earl of Leicester, Robert Fitz-Parnell, died in the course of the same year, without issue.

[5] *fratrem ipsius*] Roger, brother of Robert Fitz-Parnell, chancellor of King William of Scotland, was elected to the bishopric of St. Andrew's in April 1189, but not consecrated till the spring of 1198.—*Chron. Melrose, sub annis;* and *Hoveden*, fol. 370 and 440 (*Savile*). He died, according to the Melrose Chronicle, in 1202.

Dei, qui jampridem ad Dominum migrarat, subrogare, visum est nocte quadam per soporem nobili cuidam religiosæque matronæ, quod cerneret prædictum Dei famulum pontificem memoratum, ambitionis æstu succensum, dum suum niteretur conscendere thronum, virga pastorali durius percussisse sub pectore, ita ut videretur qui ictum exceperat resupinus in terram corruisse. Facto mane, cum illa somnium suis enarrasset, ecce assunt quidam mortem hominis illius, non sine stupore audientium, palam nuntiantes.

bishop of St. Andrew's, Hugh's successor at Lincoln.

74.

A lady's dream about Hugh and the bishop of St. Andrew's.

Death of the bishop of St. Andrew's.

Horum igitur adeo illustrium, adeo floribus hujus mundi vernantium, tam abjectus, tam[1] repentinus interitus, quid aliud hæc scientibus innuit, quam jura ecclesiarum evertere, servosque Domini injuste lacessere, supra modum exitiosum esse? Verum his pro utilitate legentium breviter quasi per excessum intersertis, ea quæ sequuntur serie inconvulsa stylus absolvet.

Capitulum III.

De revelatione cuidam clerico insinuata; qui in forma pueri mysterii salutaris hostiam in manibus episcopi vidit.

Bugden, Hunts: manor-house of bishop of Lincoln.

Sacerdotal vestments, and chalice, brought to Hugh for benediction.

Hugh's custom of celebrating the offices of St. Mary

Die quadam, consistente episcopo in manerio juris sui quod Bugdena nuncupatur, venerunt ad illum quidam monachi, præsentantes ei ad benedicendum vestes sacerdotales, et calicem unum valde speciosum. Episcopus tunc a sepultura cujusdam servientis Laurentii Bedefordensis archidiaconi in ecclesiam venerat, sacra missarum solennia celebraturus. Erat vero Sabbatum; quo semper die, si vacaret, de beata Dei genitrice Maria tam diurnum quam nocturnum officium solebat celebrare. Ad eum quoque, sub die illo, plures undique confluxerant clerici, ecclesiasticis redditibus admodum

[1] *tam*] So MS.; et tam, Pez.

on the Saturday. ditati. Illis ergo in ecclesia jam præsentibus, episcopus calicem superius memoratum in manibus, ut eum consecraret, tenebat nudatum. Quem cernens metallo, amplitudine, et artificio satis [1] conspicuum, ipsum ab altari in chorum detulit, omnibusque clericis præfatis eum exhibens considerandum, devotam virorum religiosorum circa divini mysterii et cultum [2] et vasa collaudabat solertiam; illis e contrario improperans, quod, multis ecclesiarum redditibus opulenti, ipsas nec libris, nec vasis, sed nec aliis rebus necessariis convenienter excolerent, sed his omnibus egenas Christi basilicas spoliare potius quam ornare satagerent. Post hæc, ingressus ad altare, missam devotissime orsus est celebrare. Cumque, cæteris jam rite peractis, ad eum pervenisset locum, ubi elevatam in altum hostiam benedicere moris est, mox in Christi corpus [3] mystica sanctificatione convertendam, cujusdam clerici oculos superna clementia dignata est aperire; eique, sub specie infantis parvuli, Christum suum demonstravit mundissimis digitis sacri præsulis reverentissime contrectari. Erat vero idem puer forma quidem permodicus, sed divino quodam nitore atque candore super æstimationem hominis nimium decorus. Clericus qui hæc viderat, mira devotione, nec mirum, succensus, plurimumque compunctus, tempus omne continuabat in lacrymis, quod intercessit ab illa elevatione usquequo iterum [4] eam levari cerneret, frangendam jam et sumendam sub trina sui partitione. In qua rursum elevatione, sub eadem [qua] [5] prius imagine, natum intuetur de virgine Filium Altissimi, seipsum offerentem Patri pro humana salute.

Hugh takes occasion, from the beauty and size of the chalice, to chide certain wealthy ecclesiastics present, for their neglect in like provision for their churches.

74 b.

The host, in Hugh's hands, seen by a certain clerk to take the form of a young child.

And again, on second elevation of the host.

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[1] *artificio satis*] So MS.; artificiositate, Pez.

[2] *mysterii et cultum*] So MS.; ministerii cultum, Pez.

[3] *Christi corpus*] So MS.; verum Christi corpus, Pez. and W. de Worde. The latter adds that the clerk's name was John.

[4] *iterum*] So Pez.; interim, MS.

[5] *qua*] Not in MS.; in Pez. and Dorlandus.

The clerk's story to Hugh.

Post hæc, jam expletis omnibus quæ in ecclesia fuerant peragenda, clericus qui ista conspexerat, accedens ad verum Domini sacerdotem, taliter ei secretius est locutus: "Domine pater, vobis," inquit, "habeo "aliqua referre, quæ vestram, si placet, sanctitatem "diligentius oporteat audire." Cumque flexis genibus ista coram eo esset prosecutus, vir Domini cum eo secedens a turba seorsum [1] secus altare resedit, eique proferre quæ voluisset leniter imperavit. Tum ille:

Morrow of All Saints; viz., All Souls day, Nov. 2.

The clerk hears a voice, conveying a divine message to Hugh.

"In crastino," inquit, "festivitatis Omnium Sanctorum,
"quæ hac ipsa septimana celebrata est, cum psalte-
"rium in quadam ecclesia decantarem pro animabus
"fidelium defunctorum, sicut ipsa die solennis exhiberi
"earum memoria solet, vox quædam subito auribus
"meis illapsa est, quæ verbis absolutissimis diceret:
"'Surge,' inquiens, 'fili, et perge cito ad Lincolniensem
"'episcopum; dicesque ei ex parte Dei, quatinus mo-
"'neat diligentius Cantuariensem archiepiscopum, ut
"'pariter secum solito vigilantius intendat ad corri- 75.
"'gendum statum cleri et ecclesiarum. Nimis enim
"'offenditur divina majestas per ea quæ indesinenter
"'fiunt a rectoribus ecclesiarum et earum ministris.

Sad state of the clergy.

"'Sacerdotes enim, et aliorum graduum personæ, omnimodo vitiorum genere, maxime autem luxuriæ sordibus fœdati, sacramentis divinis ex indigno accessu injuriosi existentes, ea irreverenter sumendo atque tractando, quantum in se est polluere non verentur. Ipsæ ecclesiæ indignis, et Deo ob perditos mores invisis, passim ad regendum traduntur personis; a quibus sæpe, more secularium prædiorum, aliis atque aliis relinquuntur ad firmam, quod emphitosim alii nuncupant; utque viles tabernæ, sic ecclesiæ, turpis lucri gratia sub annuo censu locantur ad quæstum. His de cura animarum, de indigentibus sustentandis ex fructibus ecclesiæ,

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[1] *seorsum*] So Pez.; deorsum, MS.

" 'nullus est sermo ; sed farciendis crumenis, quas vel " 'luxus evacuet, vel avaritia solummodo ærugini " 'contingendas includat, tota indesinenter aviditate " 'inhiare non cessant. Hæc et similia rectorum vitia, " 'in regendos contagiosa æmulatione transfusa, om- " 'nium fere tam minorum quam majorum præcordiis " 'dominantur. Hinc grandis furor et ira Dei im- " 'minet tam populo, quam universis pariter inhabi- " 'tatoribus terræ hujus. His[1] festinum inferetur " 'exitium genti huic miseræ, si non anticipet accelerata " 'correctio jamjam impendens flagellum cœlestis vin- " 'dictæ.'

" His dictis, quæ vox audiebatur siluit. Ego siqui- " dem, priusquam hæc audirem, psalterio jam excurso " usque ad centesimum primum psalmum, flexis genibus " coram altari sanctæ Dei genitricis in orationem ani- " mum vehementer intenderam. Oborta namque in " mente mea repente fuit[2] memoria patris mei, ante " non multos annos in terra Hierosolymitana, quo " religionis studio perrexerat, defuncti : indeque tantus " subito compunctionis fervor spiritum meum absorbuit, " ut, omissa penitus psalmodia, omnique strepitu labi- " orum suppresso, undatim ruentibus ex oculis rivis " lacrymarum, præcordialibus tantum votis Domino " vocis[3] preces effunderem. Audita igitur hac voce,
75 b. " quæ a proximo altari videbatur emissa, vim compunc- " tionis, quæ me sibi totum vindicaverat, horror qui- " dam stupore mixtus confestim intercidit ; cœpique " mecum attonitus mirari, cui quis[4] talia esset prose- " quendo locutus. Sciebam enim neminem præter me " cominus circa locum ipsum constitisse. Igitur cum, " post longa pavidæ cogitationis volumina, vocis aucto- " rem nequivissem ullatenus deprehendere, consignans

[1] *His*] So MS. ; perhaps *hinc* would be the right reading. Pez., however, has *His*, but with the whole sentence corrupt.

[2] *fuit*] So MS. ; fuerat, Pez.

[3] *vocis*] So MS. ; not in Pez. It is probably only an erroneous repetition of *votis*.

[4] *cui quis*] So MS. ; quis et cui, Pez.

"meipsum signo salutari,[1] intermissæ orationis studium "vehementiori quam prius desiderio repetere cœpi. "Nec mora, et ecce iterum audio vocem eodem sono, "eisdemque syllabis, eamdem quam prius exprimere "sententiam. Tunc ego, cum nec loquentis [2] personam, "nec illius cui sermo fiebat,[3] potuissem advertere, ce-"dendum loco existimavi; id tantum mecum reputans, "quia aliquid sacratioris mysterii ibidem agitaretur ab "aliquibus, quorum ego indignus existerem arcanis in-"teresse. Adorato itaque Domino, signans mihi fron-"tem a loco discessi.

He hears the voice a second time.

"Cumque pervenissem ad valvas ecclesiæ, occurrit "mihi virgo quædam religiosa valde, quæ Domino in "jejuniis et orationibus, in frigore et nuditate, die "noctuque deserviens, ab ecclesia eadem rarissime, ab "ejus vero atriis nunquam pene recedebat. Hæc, dum "prædicta audirentur, in remoto ecclesiæ angulo solitis "vacaverat orationibus. Quæ, genibus meis advoluta, "rogabat instantius quatinus, si fieri posset, aliqua sibi "ex his, quæ interius ut asserebat mihi dicta cogno-"verat, communicare studuissem. Sed qui [4] nescius "eram adhuc, cui jam [5] dicta essent ea quæ audieram, "illam vice versa potius duxi exorandam, ut ipsa, quæ "dignior me esset audire et nosse interna mysteria, "revelare dignaretur mihi quod de vocis cœlitus, ut "ipsa fatebatur, emissæ sententia ego minime adver-"tissem. Ad hæc illa: 'Scio equidem bis factum ser-"'monem a Domino tibi, aliqua præcipientem quæ ego "'quidem minus adverti; sed quia tibi præciperetur, "'certo certius intellexi.' Tum ego, 'Ora,' inquam, "'soror in Christo dilecta, quatinus circa nos bene-"'placitum suum Dominus adimplere dignetur. Super "'talibus vero quæ modo prosequeris, ego certitudinem

The religious woman's testimony as to the divine origin of the voice.

[1] *signo salutari*] So MS.; salutari crucis signo, Pez.

[2] *loquentis*] So MS.; stantis, Pez.

[3] *fiebat*] So MS.; fiebat iste, Pez.

[4] *qui*] So MS.; quia, Pez.

[5] *cui jam*] So MS.; cuinam, Pez.

76. " 'nullam percepi.' His a me dictis, ecclesiam ipse " egredior: illa ad consueta orationum suarum latibula introrsum regreditur. Post hæc, cubiculum " hospitii mei ingressus, ibidem usque ad vesperam " diem in orationibus et jejuniis[1] exegi.

He hears the voice a third time.

" Qui tandem lectulo exceptus, dum variis æstuaret " animus horum [gratia][2] quæ præmisi cogitationum " fluctibus, vocem repente audivi, id ipsum jam tertio " quod primo et secundo intulerat replicantem; hac " tamen præmissa insinuatione, unde mihi constaret " quod ad me sermonem haberet. Ait namque: 'Tibi " 'dico, fili, qui[3] præsens quiescis; perge quam celer- " 'rime ad virum venerabilem episcopum Lincolniensem, " 'eique ex parte Dei omnipotentis hæc omnia quæ " 'tibi in ecclesia jam secundo præcepi nuntiare non " 'differas.' Cui statim ita respondi: 'Et quomodo " 'vir tantæ auctoritatis fidem habebit verbis meis, " 'cum ego, et ætate et ratione infirmior, vix quid- " 'quam ei loqui sciam?' Tunc is qui loquebatur, ad " hæc respondens, ista subjecit: 'Fidem verbis tuis " 'indubitatam idem vir habebit, cum ei pro inter- " 'signis ea insinuaveris, quæ super altare coram eo " 'videbis, qua primum die ad illum perveniens ipsum " 'solennia missarum celebrantem intueberis. Ne igitur " 'differas parere eloquiis meis, sed quæ tibi præcipio " 'devotus exequere.' His dictis, vox loquentis ablata " 'est.'

The clerk sets out to find Hugh.

" Ego[4] ad exequendum imperata plurimum animatus, " modico prælibato somno, de[5] nocte surrexi, clamque " sociis meis iter ad vos inquirendum ita pedibus meis " assumpsi. Huc autem ante introitum missæ paulo " ante veni; celebrantem divina sanctitatem vestram " devotus obsèrvavi, intendens quoque solicitus[6] ad

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[1] *et jejuniis*] So MS.; jejunus, Pez.

[2] *gratia*] Not in MS.; added from Pez.

[3] *qui*] So MS.; qui ibi, Pez.

[4] *Ego*] So MS.; At ego, Pez.

[5] *de*] So Pez.; die, MS.

[6] *solicitus*] So MS.; solicitius, Pez.

"mensam dominicam coram vobis; et in manibus vestris corpus Domini nostri Jesu Christi, sub specie infantis parvuli, bis supra calicem a vobis elevatum, indignis licet oculis evidenter conspexi. Quia vero id ipsum et vos multo perspicacius, quia et diutius et vicinius et satis dignius, perspexistis, non est ambigendum."

Hæc clericus ille fluentibus per genas lacrymis est prosecutus. Vir quoque Domini ubertim inter hæc flebat. Cumque, pariter aliquamdiu flentes, super his verba plurima conseruissent, episcopus utriusque oculos et genas, suos videlicet et clerici illius, sacris extergens digitis, osculatus est eum. Erat[1] idem clericus annorum circiter viginti quinque. Præcepit itaque ei, quatinus hæc reverenter celare meminisset. Prætérea diligentius eum hortari studuit, ut religionis habitum suscipere, et religiosis moribus Domino servire, ex integro maturaret. Asserebat enim non esse conveniens, ut qui talia vidisset et audisset in seculi vanitate ulterius spatiari vellet. Qui statim his se libentissime monitis pariturum respondit.

The mutual tears of Hugh and the clerk.

76 b.

Post hæc aulam jam pransurus ingreditur episcopus. Plurima igitur constipatus[2] convivantium turba, hilaris et lætus discubuit, clericum toties memoratum in area non longe a loco sessionis suæ præcipiens simul recumbere. Qui die postera ab eodem cum benedictione dimissus, et ad quemdam sibi familiarem monachum transmissus, monachus et ipse cito postea effectus religiose admodum conversatus est.

The clerk becomes a monk.

Cui plurima quoque spiritualium visionum mysteria postmodum fuisse revelata, certissime experti sumus. Ex quibus non pauca, literis dudum de mandato sancti præsulis tradita, longe lateque vulgata noscuntur. A cujus ore hæc ipsa quæ modo retulimus frequenter

Has other visions. Some of which written and published by command of Hugh.

[1] *Erat*] So MS.; Erat autem, Pez.

[2] *igitur constipatus*] So MS.; itaque stipatus, Pez.

audivimus. Cui inter alia id quoque revelatum fuisse ab ipso accepimus, quia sanctam civitatem Hierusalem, quæ pridem nostris temporibus a Saracenis occupata est, nostris quoque diebus miraculose ab eorum instantia omni potentissima Redemptoris nostri eripiet clementia. Quod eo magis, favente ejusdem Domini nostri pietate, confidimus adimplendum, quo jam plurima videmus impleta, quæ implenda adhuc ei didicimus similiter præostensa. Sed de his hoc interim dixisse sufficiat.

Predicts the miraculous recovery of Jerusalem from the Saracens.

Capitulum IV.

De eodem sacramento aliud stupendum satis miraculum, quod in Francia contigit. Et sententia memorabilis quam Hugo noster inde protulerit.

De vivifico autem sacrosanctæ eucharistiæ sacramento,
77. adhuc referre quiddam non videtur incongruum, quod in Galliis[1] accidisse multis est manifestum. Quod licet cunctorum notitia fidelium æstimemus dignissimum, præsenti tamen historiæ id a nobis minime fuisset insertum, si non ad hoc inserendum illius nos urgeret sententia, de re ipsa mirabiliter prolata, qui horum omnium quæ paginæ huic inseruntur materia est et causa.

June, A.D. 1200. Travelling from Paris to Troyes. First stage to Joi (Jouay le chatel ?). Hugh's custom, on

Hic igitur quodam tempore a Parisiensium digressus civitate, dum Trecas[2] peteret, metatione prima hospitatus est in villa quadam Joi nuncupata. Moris vero illi fuit, ubicunque hospitio[3] sese excepisset, presbyterum parochialem, cum ecclesiæ illius ministris, ad suam invitare mensam; verbo frequenter utens cum liberali quadam jocunditate ad suum dapiferum,

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[1] *Galliis*] So MS.; Gallia, Pez.

[2] *Trecas*] This journey from Paris towards Troyes was in June A.D. 1200, when Hugh was on his way to the Great Chartreuse.—*Infra* v. 13, f. 103.

[3] *hospitio*] So MS.; hospitium, Pez.

quo sæpe olim usus est Dominus ad Hebræorum populum: "Non deseras," inquiens, "Levitas, qui intra "portas civitatis tuæ sunt." Illius itaque[1] loci presbyter, a ministris more solito vocatus ad mensam episcopi, venire obstinatius recusavit. Venit autem post prandium invisere eum: venit quoque non solum ut episcopo celeberrimæ opinionis salutationis obsequium exhiberet, sed potius ut ejus orationibus sese Domino commendari obtineret. Venit etiam ut ei rem valde stupendam, quæ sibi dudum contigerat, de adorando corporis Dominici sacramento, et verbis exponeret, et ad videndum ipsam rem, sub oculis adhuc in ecclesia sua positam, eum invitaret. Erat enim idem sacerdos jam grandævus, et aspectu reverendus; corpore etiam toto, non tam præ ætate, quam præ abstinentiæ ut dicebatur rigore præmarcidus, et cute ossibus insidente peraridus. Qui postquam salutavit episcopum, non potuit præ verecundia quod optavit illi declarare per seipsum, sed quibusdam ex suis hæc seriatim exposuit in hunc modum.

a journey, to invite the parish priest, &c. to his table.

Deut. xiv. 27.

Miracle, as to sacrament of the Lord's body; according to priest of Joi.

"Cum essem juvenis," inquit, "et gradum sacerdotii, nec annis adhuc nec moribus meis tanto apici "digne respondentibus, conscendissem, contigit, insidi-"ante[2] hoste antiquo, ut crimen quoddam mortiferum "incurrissem. A cujus necdum contagio aut remedio "pœnitentiæ aut confessionis lavacro mundatus, ita ut "eram et corde pollutus et corpore, mente insuper "cæcus et fide infirmus, quod dictu horrendum est, "ad sacri altaris ministerium impudens et temerarius "accedere consuevi. Cumque die quadam sacris missæ "assisterem secretis, et criminis mei enormitatem, in "ipsa hostiæ salutaris consecratione, mente revolverem "tacita, inter alias tenebrosi pectoris cogitationes hæc "mecum versabantur in corde: Putasne illius corpus "et sanguis hic a me sordidissimo peccatore veraciter

The priest's history.

77 b.

[1] *itaque*] So MS.; tamen, Pez.
[2] *insidiante*] So MS.; insidiante mihi, Pez.

" conficitur, tractatur, et sumitur, qui candor esse
Sap. vii. 26. " describitur lucis æternæ, et speculum sine macula?
" Dum hæc et alia his non minus stolida versarem in
" animo, perventum est ad hoc, ut frangenda esset
" trifaria,[1] more debito, hostia sacrosancta. Quam ut
" per medium fregi, mox cruor liquidissimus per frac-
" turam effluere cœpit; qui mediam hostiæ partem,
" quam manu tenebam, in carnis speciem subito con-
" versam, rubore sanguineo infecit. Quibus ego visis
" præ timore totus dirigui; et pene exsensis effectus,
" perdito rationis consilio, quidquid de ipsis sacramen-
" tis in manibus tenebam in sacrum calicem decidere
" permisi. Erat tunc ibi videre, quod usque in præsens
" cernitur, seculis omnibus stupendum miraculum;
" vinum scilicet in sanguinem, et panem in carnem
" media sui parte conversam, rem pariter sacramenti
" et formam, significans videlicet et significatum, sub
" gemina specie manifestissime præferre. Quæ ut vidi
" has species inconversibiliter retinere, ea penitus con-
" tingere non præsumens, calicem patena, patenam[2]
" sacra palla cooperui, missæ[3] officium percantavi.
" Hinc, populo dimisso, calicem cum sacris, quæ in eo
" adhuc hodie continentur, loco congruo secus altare
" reposui, debita reverentia custodiendum. Post hæc,
" summi pontificis adivi præsentiam; rei hujus seriem,[4]
" præmissa confessione reatus mei, exposui; absolu-
" tionis[5] beneficium, injuncta mihi satisfactione com-
" petenti, ab ipso reportavi. Ad hæc vero magnalia
" Dei præsentialiter contuenda, a multis huc per cir-
78. " cuitum locis passim a fidelibus concurritur: a quibus
Ps. lxxi. 18. " cum summa reverentia magnificatur Dominus, qui
" facit mirabilia solus.

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[1] *trifaria*] So MS.; trifariam, Pez.

[2] *patenam*] So MS.; et patenam, Pez.

[3] *missæ*] So MS.; et missæ, Pez.

[4] *seriem*] So MS.; seriem illi, Pez.

[5] *absolutionis*] So MS.; et absolutionis, Pez.

"Hæc sancto episcopo isti vobis cupio mediantibus "intimari, quo et illius merear ego orationibus apud "Dominum adjuvari, et ipse cum suis sociis in Domino "valeat, cum ista perspexerit, amplius jocundari." Hæc igitur referentes episcopo quibus innotuerant[1] a presbytero, sperabant illum, non sine avida cordis devotione, ad ea mox videnda processurum. Verum ille ad audita confestim ita respondit: "Bene," inquit, "in nomine Domini habeant sibi signa infidelitatis "suæ. Quid ad nos de his? Num miramur particu-"lares imagines hujus divini muneris, qui totum et "integrum hoc cœleste sacrificium quotidie intuemur "fidelissimo aspectu mentis? Intueatur[2] illius exiguas "portiunculas visu corporeo, qui totum non intuetur "fidei conspectu interno." Hæc dicens, commendantem se orationibus ejus presbyterum, data benedictione, abire permisit. Suorum vero curiositatem redarguens, in fidei soliditate ipsos non solum roboravit; immo certius ea quæ fides præscribit, quam ea quæ lux ista visibilis ostendit, teneri debere a fidelibus et intelligi, luculentissime declaravit. Sic itaque a proposito curiosæ visionis illos coercuit; et ad excitandum devotionis aspectum pariter et amplexum, ad hæc vera et vivifica cordium alimenta mentes audientium erudivit.

Hugh refuses to witness this miracle,

and rebukes his companions' curiosity about it.

Ex præmissis vero, necnon et ex aliis ejus verbis certius nobis persuasum tenemus, quia non semel tantum, ut supra ostensum est, immo etiam frequenter illi concessum sit, revelata hominis interioris[3] facie, illa singulariter de hoc sacramento visu quodam intimo perspicere, quæ nobis invisibilia docemur omnes pariter fide purissima credendo retinere.

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[1] *innotuerant*] So MS.; innotuerat, Pez.

[2] *Intueatur*] So Pez.; Intueantur, MS.

[3] *interioris*] So MS. and Dorlandus; interiore, Pez.

Capitulum V.

78 b. *De simultate archiepiscopi contra episcopum, propter frequentes quas ei faciebat exhortationes. De solicitudine episcopi in corrigendis moribus clericorum diocesis suæ. De cautela ejusdem in præbendarum collatione. Et de contradictione sua in concilio Oxonefordensi adversus indebitam regis exactionem. Et de furore Ricardi regis contra eum, et contra Saresberiensem episcopum subinde excitato. Et qualiter osculum ei rex, primo invitus, post etiam sponte obtulerit.*

Hugh's exhortations to archbishop Hubert, to attend better to his episcopal duties.

And the archbishop's anger with Hugh.

Sed cum solito crebrius metropolitanum suum, solitoque instantius vir Dei, post factam sibi divinitus admonitionem, hortatur, quatinus omissis parumper quibus indefessus adhærebat curis secularibus, studio potius indulgeret pontificalis officii, quam reipublicæ administrationi, animum ejus ad gravem contra se excitavit simultatem.

His great efforts, and paternal solicitude, with the clergy of his own diocese.

Luc. x. 34.

Suæ vero jurisdictioni subditos, tam clericos quam presbyteros, ipse totis viribus, per seipsum et per officiales suos, ad vitæ rectioris tramitem et disciplinæ clericalis[1] honestatem revocavit. Nihil enim de paterna solicitudine omittens, languidis sibi commissorum moribus infundebat vinum et oleum; ut severitas coerceret districtionis, quos curare non potuit lenitas pietatis. Quantum vero sudaverit, quantumve profecerit, ad correctionem subditorum, in hac gemina ecclesiasticæ dispensationis exhibitione, non est facultatis nostræ prout dignum esset exponere, cum hæc etiam perfectissimorum[2] ingenia vix multis sufficerent voluminum prolixitatibus enodare.

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[1] *clericalis*] So MS.; regularis, Pez.

[2] *perfectissimorum*] So MS.; peritissimorum, Pez.

His great care in admitting to benefices.

Ecclesias quoque diocesis suæ in omnibus, pro posse suo, ad statum curavit debitum erigere. Admittebat [1] sedulo ad earum regimen viros scientia et vita commendabiles: his vero destitutos ab earum ingressu pro viribus repellebat. In qua nimirum intentione quanto duceretur zelo, ex ipsius verbis melius perpenditur, quibus de seipso ita sæpissime fatebatur:

" Miror," inquiens, " quosdam ut dicitur gaudere, " cum vacant præbendæ aut ecclesiæ, quas pro libitu " possint novis possessoribus conferre. Vera enim de 79. " meipso loquor, quia nihil unquam in hac vita animum " meum ita afflixit,[2] ut anxia solicitudo personas ido- " neas eligendi aut[3] discernendi, quibus congrue posset " regimen vacantium præbendarum aut dignitatum " ecclesiæ nostræ committi. Nec quidquam mundanum " adeo me unquam contristavit, ut error ille quo, ad " multorum sæpe commendationem, talibus ecclesiastica " [concessi] [4] beneficia, quos frustra credidi in canonicis " disciplinis esse strenuos, dum eos postmodum, ecclesiæ " ditatos bonis, morum perversitas ostendit fuisse " ignavos."

Et in hunc quidem modum sibi a quibusdam fuisse surreptum, non sine gemitu querebatur. Novimus vero eum, pro hujusmodi [5] errore diligentius cavendo, alicui suorum collateralium, de cujus sinceritate non parum confidebat, specialiter injunxisse, ut si quid vel tenuiter sensisset vel audisset sinistri, de aliquo quem in ecclesia sua beneficiare disponeret, hoc ei nullatenus celare præsumeret. Non quod ipse incertis de aliquo rumusculis fidem esset habiturus, sed ut a dubiis etiam certa quandoque eliceret,[6] et conceptum ex incertis quoque laudibus favorem interim temperaret, quousque, discussa

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[1] *Admittebat*] So MS.; Admittebat enim, Pez.

[2] *afflixit*] So Pez.; adduxit, MS.

[3] *aut*] So MS.; ac, Pez.

[4] *concessi*] Not in MS.; added from Pez.

[5] *hujusmodi*] So MS.; hujus rei, Pez.

[6] *eliceret*] So MS.; seligeret, Pez.

super auditis veritate, inoffenso mentis judicio quod ratio[1] dictaret liberius exequeretur.

Plurimis vero Deum, ut sperabat, timentibus viris atque discretis injunxit, ut personas moribus et doctrina probatas, quas in gremium ecclesiæ suæ opportunitate concessa colligeret, suæ notitiæ diligenter exploratas intimarent. Sed væ infelicitati humanæ infirmitatis et ignorantiæ! Nam et ex illis plerique, pro affinitatis aut cujuslibet necessitudinis seu familiaritatis obtentu, culpandos potius ei satagebant commendare: quibus interdum et ille non distulit, quamvis infideliter contra se, immo contra Deum agentibus, fidem accommodare. Ita se aliquoties circumventum a quibusdam sciebat et gemebat; tantamque hominum infidelium perversitatem, qui[2] Dei patientia suaque simplicitate
79 b. purissima abusi fuissent, magna de cætero cum detestatione abhorrebat; et a suis, quantum licuit, consiliis eos sequestrabat. Verum hæc eo agente, et de lucris Dominicis ex acquisitione fidelium animarum studiosius satagente, non quieverunt virulenta contra eum serpentis antiqui molimina. Sed ne tædium generet lectori paginæ prosequentis res singulas prout gestæ sunt effluentia, plurimis omissis, ea summatim ex his quæ acciderunt exprimimus, quæ præsenti opusculo credidimus magis opportuna.

December, A.D. 1197. Richard's anger against Hugh. General Colloquy at Oxford.

Uno igitur anno et mensibus fere quatuor ante mortem suam,[3] rex Anglorum Ricardus in gravem contra ipsum exarsit iram, tali de causa. Ipso siquidem rege in transmarinis agente, ac contra Francorum regem Philippum acriter præliante, coacta est, vocante archiepiscopo Cantuariense Huberto, ad generale colloquium

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[1] *ratio*] So Pez.; non, MS.

[2] *qui*] So Pez.; quæ, MS.

[3] *ante mortem suam*] Richard died April 6, 1199; one year and four months before which was December 1197.

Gervase of Canterbury mentions the colloquy, as held at Oxford December 7, 1197.—*Twysden*, 1600. Compare, also, Hoveden (*Savile*, 441 b), whose account of the demand made on the king's behalf agrees with that of our author.

universitas magnatum totius Angliæ apud Oxenefordiam. Quibus archiepiscopus, qui vice regis publicis præsidebat negotiis, regias proposuit necessitates; qui sumptibus et militantium copiis inferior, contra regem dimicaret potentissimum, ad suam exhæredationem et perniciem totis nisibus aspirantem. Postulat demum quatinus decernant in commune, quo genere auxilii domino suo in arctis posito valeant subvenire. Jam vero præfinitum erat ab his, qui secum regiis ex toto nutibus ducebant parendum, ut barones Angliæ, inter quos et episcopi censebantur, trescentos milites regi exhiberent; qui suis sumptibus ei per annum integrum contra hostes transmarinos indesinenter militarent.

The king's necessities.

The king's demand of the barons, for aid in his foreign wars.

Requisito super hoc in cœtu illo assensu Lincolniensis episcopi, ipse tacitus secum deliberans paulisper, cum prius tam primas Cantuariensis, quam Londiniensis episcopus Ricardus, qui et decanatus privilegio fungebatur inter episcopos, se suos et sua regiæ per omnia necessitati expondituros pronuntiassent, ita citius respondit: " Nostis," ait, " O viri prudentes et nobiles, " qui in præsentiarum adestis, me in partibus istis " advenam esse, et de simplicitate conversationis ere- " miticæ ad officium episcopale assumptum. Cum igitur 80. " ecclesia dominæ meæ, sanctæ Dei genitricis Mariæ, " meæ dudum imperitiæ ad regendum fuisset com- " missa, consuetudines illius et dignitates, debita etiam " et onera, solerter addidici: in quibus conservandis " sive exhibendis, hactenus fere per tredecim annos a " rectis prædecessorum meorum vestigiis non recessi. " Scio equidem ad militare servitium[1] domino regi, " sed in hac terra solummodo exhibendum, Lincolni- " ensem ecclesiam teneri; extra metas vero Angliæ " nil tale ab[2] ea deberi. Unde mihi consultius ar- " bitror ad natale solum repedare, et eremum more

Archbishop Hubert and the bishop of London ready to accede to the king's demand.

Hugh gives his reasons for refusing his assent.

The church of Lincoln bound to do military service, but in England only.

[1] *servitium*] So Pez. and W. de Worde; officium, MS.

[2] *ab*] So Pez. and W. de Worde; ad, MS.

"solito incolere, quam hic pontificatum gerere, et ecclesiam mihi commissam, antiquas immunitates perdendo, insolitis angariis subjugare."

Hoc ejus responsum archiepiscopus satis ægre accipiens, suppressa paululum voce, trementibus pro indignatione labiis, a Saresbiriensi episcopo nomine Hereberto inquirere cœpit, quidnam et ipse animi haberet super auxilio regi prospiciendo. Qui ad inquisita sic paucis respondit: "Videtur mihi quia, citra ecclesiæ meæ enorme præjudicium, aliud a me dici nequit vel fieri, quam quod faciendum esse ex responsione domini Lincolniensis modo audivi." Ad hæc nimium indignatus archiepiscopus, primum in Lincolniensem verbis amarissimis stomachatus, soluto concilio, nuntiavit regi per ipsum[1] caruisse effectu negotium illius. Quo rex jam secundo et tertio per nuntios archiepiscopi accepto, in ira et furore magno universa quæ erant episcopi præcepit quamtocius confiscari. Id ipsum mandavit et de Saresbyriensi episcopo fieri; qui Lincolniensis diffinitionem suo assensu comprobasset. Quid multa? Saresbyriensis episcopus confestim proscribitur: veniensque ad regem, post injurias, damna, atque vexationes, et plurimas contumelias, vix tandem, maxima[2] pecuniæ summa, pacem et possessiones suas redemit. In res

Hugh followed in his refusal by the bishop of Salisbury.

The archbp., in a great rage, abuses Hugh, dissolves the council, and sends word to the king that the failure is all owing to Hugh.

The king orders the possessions of the two bishops to be confiscated. This done in the case of the bishop of Salisbury.

80 b.

[1] *ipsum*] So MS.; ipsum Lincolniensem, Pez.

[2] The bottom line but one of fol. 80 ends with *tandem maxi-*. The last line is this:—"va hujus diei "gaudia celebremus mente devo-"tissima, cat,"—all of it agreeing exactly with the rest of the text, undoubtedly an original integral part of it. It seems a very strange interpolation, but is easily explainable. On the margin of a copy of this Life was written, by some accident, "Hujus diei gaudia celebremus "mente devotissima." A transcriber of this copy put this into the text; but the error of this insertion being seen, the correcting word *vacat* was put to it, *va* over the first syllable *hu*, *cat* over the last syllable *ma*; no uncommon way of marking an erroneous insertion. The scribe of the Bodleian MS., however, or some earlier scribe from whom he copied, put this *va* and *cat* also into the text; and so came the above line.

It proves that the Bodleian MS. is, at the very least, a copy of a copy of the author's autograph.

vero et possessiones Lincolniensis episcopi nemo præsumpsit manus extendere; dum et offensam ejus metuunt incurrere, anathema vero illius[1] non aliter quam capitale supplicium formidabant. Protrahitur inter hæc tempus, a festo pene sancti Nicholai usque ad kalendas Septembris; rege crebro mandante ut proscriberetur episcopus, et regiis executoribus id exequi nulla ratione præsumentibus.

But no one dares meddle with Hugh. His anathema dreaded as death. Dec. 6, 1197, to Sept. 1, 1198.

Tandem vero, motus eorum maxime precibus, quos edicta urgebant regalia ut res illius jure fisci occuparent, transfretavit ad regem. Ad quem, mediatore nullo utens, per seipsum confidenter accessit. Reperiensque illum in capella novi castelli Rupis de Andeli, audientem missarum solennia, in die doctoris eximii sancti Augustini, continuo salutavit eum. Stabat vero rex ipse secus introitum ostii, in solio regali; et duo episcopi, Dunelmensis scilicet et Heliensis, stabant secus pedes ejus. Cum ergo salutasset regem episcopus, ipse[2] non respondit ei verbum; sed cum illum parumper torvis fuisset oculis intuitus, faciem ab eo avertit. Cui episcopus [constanter][3] ait: "Da mihi osculum, domine "rex." Qui magis avertit aspectum ab eo, vultumque et caput in partem aliam declinavit. Tunc episcopus,[4] circa pectus vestem illius fortiter constringens, hanc vehementius concussit, iterum dicens: "Osculum mihi "debes," inquit, "quia[5] de longinquo ad te venio." Rex ad hæc, "Non," ait, "meruisti, ut osculer te." Qui fortius concutiens eum, per capam quam stricta tenebat manu, confidenter ait: "Immo," inquiens, "merui;" et adjecit, "Osculare me." Tunc ille, admiratus[6] fiduciam constantiæ ejus, paululumque subri-

Hugh crosses the sea to the king.

Finds him at Roche d'Andeli, hearing mass, on St. Augustine's day, August 28, 1198.

Bishops of Durham and Ely.

Hugh bids the king kiss him.

The king turning away,

Hugh seizes him by the vest, shakes him well, and at length compels him to kiss him.

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[1] *anathema vero illius*] So MS.; anathema vero illius subire, Pez.

[2] *ipse*] So MS.; ipse rex, Pez.

[3] *constanter*] Not in MS.; added from Pez. and W. de Worde.

[4] *episcopus*] So MS. and W. de Worde; Hugo episcopus, Pez.

[5] *quia*] So MS. and W. de Worde; quoniam, Pez.

[6] *ille admiratus*] So MS. and W. de Worde; rex admirans, Pez.

dens, osculatus est eum. Aderant[1] ibi duo archiepiscopi, et episcopi quinque; qui inter solium regis et gradus altaris constiterant. Qui non procul a rege, præsulem hoc modo de rege jam triumphantem inter se ascisci[2] cupientes, locum ei sessionis fecere. Quos[3] ipse directe pertransivit; ac secus cornu altaris gressum figens, demissis obstinatius in terram luminibus, divinorum tantummodo celebrationi animum[4] intendebat. Quem interea rex non parum curioso et pene continuo aspectu considerabat.

Hugh then addresses himself devoutly to the service going on.

81.

Cum igitur, ad trinam invocationem Agni qui tollit peccata mundi, jam pacis osculum sacerdos dedisset cuidam archiepiscopo, qui regi de more pacem erat allaturus, rex usque ad gradus ei obvius processit, sumptumque ab eo signum acceptæ pacis per immolationem cœlestis Agni, cum humili reverentia, episcopo Lincolniensi per oris sui osculum porrexit. Ita princeps illustrissimus venerationis obsequium,[5] quod sibi archiepiscopus parabat deferre, ipse potius episcopo sancto studuit exhibere. Nam ad ipsum alacriter perrexit; et nil tale suspicanti, sed attentius Domino supplicanti, honorem ipsi, Domino id utique disponente, impendit: ut impleretur quod Dominus ait, "Glorificantes me "glorificabo."

The king takes the Pax from the archbishop presenting it to him, and himself reverently offers it to Hugh.

1 Reg. ii. 30.

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[1] *Aderant*] So MS.; Aderant autem, Pez.; Aderant enim, W. de Worde.

[2] *ascisci*] So MS.; accersiri, Pez.

[3] *Quos*] So MS.; Quos tamen, Pez.

[4] *animum*] So Pez. and W. de Worde; animo, MS.

[5] *obsequium*] So MS. and W. de Worde; signum, Pez.

Capitulum VI.

Qualiter regem, rationibus superatum,[1] *de suis excessibus increpaverit. Quantum sibi honoris rex ipsa mox die adventus sui ad ipsum detulerit. Et quid honoris cito post hæc regi retributum a Domino fuerit.*

Quam etenim instanter, inter quælibet læta et tristia, inter cuncta prospera et adversa, Domini semper gloriam quæsierit, cum tota indesinenter vitæ illius series docuerit, etiam id quod sub articulo hujus diei gessit luce clarius patefecit. Nam cum, post terrores multiplices, ac vexationum plurimarum acerbitates ei diutius intentatas, subito et insolito eum honore sublimitas regia dignata fuisset, soliditas pectoris ejus neutro tentationis jaculo vel ad momentum cessit, quo minus, calcata funditus humani favoris gloria, hoc indeclinabiliter exequeretur, quod profuturum ad Dei gloriam sagacissimo mentis acumine pervidisset.

The service over, Hugh expostulates with the king for his unjust anger.

Explicito namque superius memorato sacri altaris officio, ad regem accessit ; super indignatione ipsius contra se, citra meritum suum excitata, pauca sed fortia expostulavit ; et quod in illum nihil penitus aliquando deliquisset, evidentissima ratione propalavit. Quibus rex cum in contrarium nil referre potuisset, crimen hujus offensæ in Cantuariensem retorsit archiepiscopum, qui sibi multoties sinistra de eo literatorie suggessisset. Quæ simul universa veritate vacua fuisse, promptissima rationum facilitate convincens episcopus : "Salvo," inquit, "honore Dei, et salute animæ meæ ac tuæ, "utilitatibus tuis nunquam prorsus vel in modico "obviavi."

The king lays the blame on the archbishop of Canterbury.

81 b.

Hugh receives presents

Ita regia indignatione sedata, regiis xeniis episcopus honoratur ; et a rege, hospitandi gratia, in castellum

[1] *superatum*] So MS. here ; superatum et sedatum, in Table of Chapters *supra*, p. 222.

from the king, and is entertained in the Chateau Gaillard.

quod vocitabat Portum gaudii, quod ipse recenter construxerat in quadam insula non procul sita, destinatur. Rogabat vero ut etiam die sequenti ad se veniret; et ita, cum gratia et favore suo, ad propria, post iteratum cum eo colloquium, remearet. Quod ille gratanter audiens, se in crastino reversurum promisit. Verum de salute animæ ipsius pastorali solicitudine pie curiosus, apprehensa ejus manu, a sede sua ipsum elevans pertraxit[1] seorsum usque ad locum prope altare; ibidemque sedere eum monens, cum et ipse pariter sederet, sic eum secretius alloquitur. "Noster," inquit, "parochianus[2] es, domine rex; nobisque incumbit, ratione "pastoralis curæ, pro anima vestra, quam universitatis "Dominus proprio redemit cruore, in tremendo ipsius "judicio respondere. Volo igitur mihi dicas, qualiter "se habeat status interior animæ vestræ; ut ei con"silium vel auxilium, prout superna innuerit[3] aspiratio, "efficaciter possim adhibere. Jam enim anni unius "spatium elapsum est, ex quo vobis alias locutus "fui."

Hugh enquires of the king, as his parishioner, as to the state of his soul.

The king's good conscience.

Cui dum rex diceret conscientiam sibi bonam esse fere in omnibus, nisi quod[4] odio laboraret hostium, quos injuriosos[5] pateretur et nequiter infestos, episcopus ait: "Si per omnia Dominatoris omnium gratiæ placueris, "facile tibi inimicos tuos aut pacatos efficiet, aut ex"pugnatos subjiciet. Verum summo opere tibi caven"dum est, ne tu, quod absit, Auctori tuo in aliquo "injuriosus existas, aut etiam in proximos quidpiam "iniquum committas. Dicit enim Scriptura, quia "'Cum placuerint Domino viæ hominis, etiam inimicos "'ejus convertet ad pacem;' cum e contra de aliis

Prov. xvi. 7.

[1] *pertraxit*] So MS. and W. de Worde; protraxit, Pez.

[2] *parochianus*] Richard was born in the diocese of Lincoln, at Oxford, A.D. 1157.

[3] *innuerit*] So MS.; juverit, Pez.

[4] *nisi quod*] So Pez., W. de Worde, and Surius; non quidem, MS.

[5] *injuriosos*] So MS.; injuriosos sibi, Pez.

" dicat, ' Pugnabit pro eo orbis terrarum contra insen- 82.
" ' satos ;' et iterum de Domino vir sanctus dicit, Sap. v. 21.
" ' Quis unquam restitit ei, et pacem habuit ?' Job. ix. 4.

" De te vero, quod quidem mœstus loquor, jam publicus rumor est, quia nec propriæ conjugi maritalis tori fidem conservas, nec ecclesiarum privilegia, in præficiendis maxime sive eligendis earum rectoribus, illibata custodias. Dicitur enim, quod sane nimium piaculare[1] crimen est, quia pecuniæ seu favoris interventu quosdam ad regimen animarum promovere soleas. Quod, procul dubio, si verum est, pax tibi a Domino concedi non potest." De his itaque regem pro tempore admonitum diligenter et instructum, et de aliis quidem se penitus excusantem, de aliis opem intercessionis suæ sedulo flagitantem, cum benedictione dimisit ; et ad[2] hospitium regia sibi provisione delegatum lætus recessit.

A common rumour, however, that the king is unfaithful to his marriage bed ; and fails to observe church privileges.

Rex interea de eo cum suis loquens, et virtutem animi ejus multa [cum laude][3] concelebrans : " Vere," inquit, " si tales, qualis iste est, essent passim et cæteri episcopi, nullus contra eos regum aut principum attollere præsumeret cervicem."

The king contrasts Hugh with other bishops.

Tunc ei a suis suggestum consiliariis fuit, quatinus per eum in Angliam literas destinaret,[4] quibus a magnatibus terræ alicujus modi subventionis auxilium flagitaret. Quas ea de causa illum ferre potissimum consulebant, quia procul dubio a cunctis favorabilius exciperentur, si per tantum sibi nuntium allatæ fuissent. Nonnulli etiam hoc episcopum libentius sperabant executurum, ut inde regio favori ulterius commendari potuisset. Verum, ut ait sapiens, " Frustra jacitur rete ante oculos pennatorum." Protinus siquidem per regis domesticos sibi omnia hæc innotuerunt.

The king proposes to send letters into England by Hugh, demanding aid.

Prov. i. 17.

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[1] *piaculare*] So MS. ; peculiare, Pez.

[2] *et ad*] So Pez. ; qui ad, MS.

[3] *cum laude*] Not in MS. ; added from Pez. ; W. de Worde has *multa laude attollens*.

[4] *destinaret*] So MS. ; dirigeret, Pez.

Hugh refuses to bear the letters.

Suggerentibus autem sibi clericis, quatinus in re tam facili pareret alacriter regiæ voluntati, ille cum magna aspernatione verba eorum respuit, dicens: "Absit," inquit, "hoc a me. Nec enim proposito, sed neque "officio meo istud congruere potest. Non est meum "portitorem fieri regalium literarum. Non enim, in- "quam, meum est, exactionum hujuscemodi vel in
82 b. "modico existere cooperatorem. Num latet vos, quia "semper velut ense nudato supplicat iste potens? Et "hæc præsertim potestas jugiter cum petit premit.[1] "Angli[2] nostri blandis quidem salutationibus primum "alliciunt, quos demum asperrimis coactionibus, non "ad quod ipsi volebant, sed ad quod sibi placuerit "conferendum impellunt. Sæpe enim invitos id exe- "qui cogunt, quod semel ultroneos aut ipsos aut eorum "prædecessores fecisse noverunt. Non me contingat "talibus immisceri, quibus, cum dispendio proximi, "gratia comparatur regis terreni, et indignatio suc- "cedenter[3] incurretur omnipotentis Dei."

The king orders Hugh off at once; but asks for his prayers.

Monet[4] igitur regis consiliarios, ut procurent ne sibi talia injungantur, unde, contradicendo regiæ deliberationi, ipsius denuo gratiam ipsum necesse sit aliquatenus demereri. Quæ ut regi innotuerunt, statim mandavit ei, quatinus ad suam cum Dei benedictione ecclesiam rediret; nec ad se veniendi mane, ut condixerant, laborem assumeret, sed pro eo ad Dominum bono animo indesinenter oraret. Sic ille in nomine Domini a curialium laqueis liberatus, Dominum magnifice cum suis omnibus benedicens, ad sua cum gaudio remeavit.

Good omen, which had encouraged Hugh's com-

Non autem videtur supprimendum silentio, quod divinitus ad consolationem sociorum ejus contigisse

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[1] *premit*] So MS.; premitur, Pez.

[2] *Angli*] So MS.; but originally written Angeli, which, perhaps, is the true reading. In Pez. the sentence is, "Angli . . . solicitationibus ". . . alliciuntur; qui demum . . . "ad quod regi placuerit . . . impel- "luntur."

[3] *succedenter*] So MS.; succederet et, Pez.

[4] *monet*] So MS.; monuit, Pez.

interpretati sunt, qui cum eo ad regem, ut præfati sumus, pariter venerunt. Cum enim ad primos gradus capellæ, ubi missarum solenniis rex intendebat, venisset episcopus, chorus prosam de beato Augustino decantans, hunc voce altisona versiculum incepit: "Ave, "inclite præsul Christi, flos pulcherrime." Hæc enim primum vox ingressis fores castelli ab editiori loco emissa, stuporem simul et confidentiam sociis intulit Christi præsulis. Quæ licet de alio prolata esset præsule, hanc tamen, quasi de suo in tali hora profiteretur antistite, ipsius comites pro bono acceperunt omine.

panions, on nearing the chapel, in the versicle which reached their ears.

Breviary: Sequentia of the Missa de quocumque confessore.

Auxit lætitiam hujus præsagii alius continuo versiculus, sub ingressu eorum in capellam decantatus. Sic enim ingredientibus illis ad regem, voce consona ab universis intropositis episcopis et clericis fortius est proclamatum: "O beate, O sancte Augustine, juva "catervam hanc." Ita illi, geminata consolatione, animæquiores effecti, a nimiæ formidinis[1] dejectione in spem superni juvaminis cœperunt respirare. Nec enim injuste quidem formidinis causam talis ira principis eis videbatur incussisse; cum, juxta dictum sapientis, "Sicut fremitus leonis, sic et ira regis."

Again, upon their entering the chapel.

83.

Prov. xix. 12.

Terruerat quoque eos, cum recenti exemplo Saresbyriensis episcopi, innumeris contumeliis et damnis afflicti, duorum præcipue nobilium virorum, comitis videlicet Willielmi cognomento Marescalli, et comitis de Alba Mara, relatio. Hi namque, tertia antea die apud Rothomagum, accesserant ad episcopum; et per quantas injurias furor regis in dominum Saresbyriensem efferbuisset, quanta[2] etiam Lincolniensi minatus fuisset, illi exponentes, supplicabant quatinus eis, quæ viderentur expedire ad sui ipsius commodum, regi per eos intimanda ad ejus animum mitigandum, de causa sua vel negotio insinuare dignaretur. Asserebant enim sub jurejurando, quia mallent totis facultatum suarum viribus

Three days before, at Rouen, Hugh had been met by William earl Marshall and the earl of Albemarle. Who begged to be made the bearers to the king of some message of conciliation.

[1] *formidinis*] fortitudinis, MS. | [2] *quanta*] So MS.; quantas, Pez.

pacem ei redemisse, quam eveniret ut juxta motum furoris sui regia in eum immanitas debaccharet. "Nec "solum," inquiunt, "quia vos fidelissime diligimus, "talia prosequimur; verum etiam quia tam nobis, "quam domino nostro regi, et suis omnibus, non "mediocriter in hoc casu timemus. Nulli enim dubium esse potest, quin ipsum quam celerrime cœlestis "ultio percellat,[1] si vestram, quod Deus avertat, in"dignis exagitare injuriis præsumpserit sanctitatem. "Erimusque et nos et amici nostri in opprobrium et "direptionem dimicantibus adversum nos inimicis nos"tris."

Hugh's reasons for not accepting their kind offer.

Talia prosequentibus episcopus statim responderat: "Gratias quidem immensas benevolentiæ quam habetis "erga nos referimus toto mentis affectu. Optime vero "novi quia præ cæteris, in sua præsenti vexatione, "cui satis compatimur, domino nostro regi estis neces"sarii; bene etiam novi quia vobis præ cæteris ad
83 b. "compensationem tenetur impensi servitii. Nolo igitur "ut pro me, cui adeo irascitur,[2] aliqua verba faciatis; "ne si vobis duriora responderit, [in ejus obsequio][3] "reddamini segniores; aut si vos pro me exaudierit, "sese magnum pro vobis quid gessisse reputans,[4] ad "retribuendum vobis bona quæ meremini ipse in"veniatur aliquatenus remissior. Id tantum, si videtur, "ei dicere poteritis, quia ut eum inviseremus in partes "istas venimus; cui si libuerit ut ipsum videamus, "per quemlibet ex suis nobis significet, quo loco de"beamus occurrere ei."

His vero[5] dictis, nobiles[6] viri prudentiam simul et magnanimitatem ejus admirantes, plurimum ædificati

[1] *percellat*] So MS.; percellet, Pez.

[2] *irascitur*] So MS.; rex irascitur, Pez.

[3] *in ejus obsequio*] Not in MS.; added from Pez.

[4] *reputans*] So MS.; reputet et, Pez.

[5] *vero*] So MS.; ab eo, Pez.

[6] *nobiles*] So MS.; nobiles illi, Pez.

abierunt ad dominum suum, hæc omnia ei renuntiantes. Qui et ipse non parum hæc illius verba miratus, et animo repente per omnia fere erga illum nutu divino immutatus, protinus jubet ei renuntiari, quatinus sequenti die tertia apud castrum superius memoratum occurreret ei. Quod ordine prætaxato etiam factum est.

This reply of Hugh repeated to the king. His feelings towards Hugh much changed.

Vix autem episcopo in Angliam reverso, cum necdum ad ecclesiam suam pervenisset, idem rex, contra regem Francorum prope Gisortium[1] impetu facto, captis[2] pluribus optimatum illius, ipsum in fugam coegit. Tunc etiam comes Nivercensis,[3] in fossatum castelli dejectus, aquis enectus interiit. Hujus autem triumphi seriem mox[4] Lincolniensi episcopo significans, et ut pro eo sicut cœperat orare dignaretur suppliciter exorans, nomina quoque et numerum virorum quos ceperat literatorie expressit; scribens inter cætera et asserens, quod etiam ipse rex Philippus satis de fossato bibisset, in quod cecidisset quidem fuga præcipiti, sed cita suorum[5] ope subvectus evasisset interitum. Hunc autem honorem atque trophæum ei[6] cœlitus concessum meritis sancti præsulis, multi etiam suorum affirmabant; quem ipse pro domino, pristina simultate omissa, decreverat impensius venerari.

Skirmish near Gisors, Sept. 28, 1198.

The king writes an account of it to Hugh.

[1] *Gisortium*] The skirmish near Gisors was fought, Monday, September 28, 1198. Hoveden gives Richard's letter on the occasion to the bishop of Durham, evidently much the same as the letter to Hugh. — *Savile*, 444 b and 445. Wendover says (iii. 132) that Richard wrote to all his friends in England.

[2] *captis*] So MS. ; et captis, Pez.

[3] *Nivercensis*] So MS. ; Niverniensis, Pez. Hoveden (445) gives the names of three who were drowned. This count is not one of them. In the list of captives given by Wendover is a Guido de Nevers, called in Hoveden Guido de Levers.

[4] *mox*] So MS. ; rex mox, Pez.

[5] *sed cita suorum*] So MS. ; nisi suorum, Pez.

[6] *ei*] So MS. ; regi, Pez.

Capitulum VII.

De factiosa quorumdam machinatione contra episcopum et ejus clerum. De literis iniquis archiepiscopi, cum earum bajulo, spretis ab episcopo. Et de regiis executoribus terras ejus invadere ad jussionem regis formidantibus.

84. Fresh devilish plots against Hugh.

Contabuit inter hæc in seipso collisus serpentis livor antiqui, et de gloria fidelis servi Dei æmulorum ejus fraudulenta molitio confusa erubuit. Ea quidem indoluit victam se in machinationibus suis descivisse: nec machinari tamen, spe quidem vincendi iterum, prætermisit, unde cum auctore suo diabolo desperabilius denuo vinceretur. Jam vero metuens, ex desperatione concepta, in ipsum adeo eminentissimæ sanctitatis verticem insidiarum suarum directe et evidenter laqueos suos intendere, per sibi cohærentium saltem membrorum intricationem ad illius nititur læsionem novis et exquisitis fraudium cuniculis prorumpere.

The rich canons of Lincoln.

The king commissions the archbishop to send twelve of them to him, to be employed at Rome, in Germany, or

Excogitato itaque versutæ subtilitatis irrefragabili, ut putabat, vaframento,[1] suggerit regi plurimos esse inter ecclesiæ Lincolniensis canonicos, qui, redditibus innumeris locupletes, auro etiam vel argento prædivites, citra gravaminis jacturam non modicas pecunias suis quivissent scriniis inferre. "Hujusmodi vero ingenio "eas," inquiunt, "facile erit ab eisdem extorquere. "Scribat dominus noster rex Cantuariensi archiepiscopo, "ut de gremio Lincolniensis ecclesiæ duodecim viros "prudentia et consilio præminentes, eloquentia etiam "præditos, quos ipse noverit vestro servitio esse ido- "neos, ad vos destinare festinet; qui, rebus opportunis "sufficienter instructi, vestra possint negotia, propriis "illorum sumptibus, in curia Romana, in Alimania

[1] *vaframento*] vaunframento, MS. ; machinamento, Pez.

"atque Hispania, necnon et alibi quo eos censueritis "destinandos, competenti solertia expedire."

Spain, &c., at their own costs.

Quid pluribus immoremur? Venit tandem nuntius archiepiscopi ad episcopum, præsentans ei ex parte illius duodecim paria literarum, totidem ecclesiæ suæ personis eminentioribus porrigenda, sigillo archiepiscopali inclusa. Attulit etiam speciales episcopo literas, in quibus prædictarum tenor literarum juxta formulam superius comprehensam exprimebatur. In earum vero calce, regia pariter auctoritate et sua mandavit,[1] quatinus literas singulas illis ad quos erant scriptæ mitteret; quos ad suam quoque præsentiam destinatos, juxta formam regii mandati, ad ipsum quamtocius regem transferret.[2]

Hugh receives orders to expedite the business. [This at Bugden, *infra*, p. 265.]

84 b.

His cognitis, illi specialius turbabantur, qui, tunc ibidem præsentes inventi, ad invisam se audierunt expeditionem accersiri.[3] At episcopus ad audita nihil respondens, erat enim hora prandendi, ad mensam accessit jam paratam. Clerici inter prandendum invicem mussitantes, timere se asserunt, ne duriora episcopus nuntio responderet; cum non pontificali severitate, sed potius lenitate submissa, in casu tam formidoloso opus esset: experiendum[4] primitus, si forte blandiente supplicatu[5] dominus Cantuariensis posset deliniri, qui, si vellet, consilium istud in melius facile commutaret.

Hæc illis mutuo conferentibus, advertit citius vir robusti pectoris formidinis eorum diffidentiam. Unde nullius eorum,[6] super formanda[7] responsione, consilium expetivit; sed continuo ut surrexit a discubitu, ad nuntium qui venerat hæc est prosecutus.

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[1] *mandavit*] So Pez.; mandaverit, MS.

[2] *transferret*] transferre, MS.; transfretare, Pez., with *destinaret paratos* before, instead of *destinatos* of the MS.; perhaps, the right reading of the sentence.

[3] *accersiri*] So Pez.; accersiti, MS.

[4] *experiendum*] So MS.; ad experiendum, Pez.

[5] *supplicatu*] So MS.; supplicatione, Pez.

[6] *eorum*] So MS.; ex eis, Pez.

[7] *formanda*] So MS.; reformanda, Pez.

Hugh positively refuses to obey the orders.

“Nova,” inquit, “nec uspiam hactenus sunt audita,
“ tam ea quæ auctoritate regia, quam et illa quæ sua
“ nobis voluntate injunxit dominus noster.[1] Sciat
“ tamen me nunquam literarum suarum portitorem
“ fore vel fuisse, nec clericos nostros regiis aliquando
“ servitiis obligasse, aut obligaturum esse. Prohibui
“ sæpe clericis etiam alienis, in episcopatu nostro bene-
“ ficiatis, ne in publicis functionibus, ut est in distra-
“ hendis forestis, et aliis in hunc modum adminis-
“ trationibus, sese seculari clientelæ obnoxios auderent
“ efficere. Quosdam etiam, in hoc minus obedientes
“ salutaribus monitis nostris, beneficiorum suorum diu-
“ tina[2] privatione castigavimus. Qua igitur ratione de
“ intimis ecclesiæ nostræ visceribus evellere debemus,
“ quos ad regia obsequia mittere jubemur? Satis sit
“ domino nostro regi, quod, certe in periculum salutis
“ animæ suæ, professionis suæ officio prætermisso, nego-
“ tiorum illius executioni sese archiepiscopi jam ex
“ integro devoverunt.[3] Quod tamen si parum ei vide-
“ tur, veniet cum suis en iste episcopus: veniet, in-
“ quam, audire jussa ejus[4] ex ore ejus; veniet etiam
“ juxta eadem jussa illius quod justum fuerit promp-
“ tissime executurus.

If his canons are compelled to go to the king, threatens to go himself with them.

85.

Hugh summarily dismisses the messenger.

“ Tu vero tuarum duodenarium literarum, quas nobis
“ attulisse te dixisti, tecum asporta; inde quod libuerit
“ actitaturus. Hæc vero universa quæ tibi loquor,
“ domino nostro archiepiscopo seriatim enarra; ad
“ postremum[5] vero dicturus ei, quia si ad regem hoc
“ ordine ituri sunt clerici nostri, cum eis pariter et
“ ipse ibo. Nec enim ipsi sine me modo ibunt, nec
“ sine ipsis alias ivi ego. Hæc enim pastoris boni ad
“ oves suas, et bonarum ovium ad pastorem suum ratio

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[1] *noster*] So MS.; noster Cantuariensis, Pez.

[2] *diutina*] So MS.; dura, Pez.

[3] *archiepiscopi . . . devoverunt*] So MS.; archiepiscopus . . . devoverit, Pez.

[4] *ejus*] So MS.; regis, Pez.

[5] *postremum*] So MS.; extremum, Pez.

"est, ut nec iste illas incaute exponendo dispergat, nec "illæ istum temere fugiendo aberrent."

Iras ad hæc spirabat literarum bajulus. Erat enim curialis clericus; in hoc ipsum, ut tali fungeretur legatione, de industria assumptus. Erat quoque, ut dabatur intelligi, fastu innato tumidus, sed tumidissimus ex afflatu spiritus curialis. Qui cum pararet minas evomere, quas, anhelitu præ cordis tumore intercluso, vix sufficiebat proferre, intercidit verba[1] virosa episcopus, recedere eum quamtocius jubens. Qui protinus ita perturbatus et confusus abscessit.

Misit vero quosdam ex suis viros prudentes episcopus ad archiepiscopum, rogans et monens quatinus præmetiri dignaretur et præcavere, in edictis hujuscemodi, ecclesiasticæ immunitatis quam tueri tenebatur evidens præjudicium; nec suæ in talibus ullatenus præberet auctoritatis assensum. Quorum ille precibus sive rationibus specietenus potius quam medullitus flexus, rancore parumper dissimulato, quem palam ex inobedientia ut dicebat suffraganei sui se concepisse memoraverat, cum auctoritas simul et ratio certa præscribat nunquam debere per obedientiam malum fieri, cum debeat interdum bonum intermitti, spopondit se provisurum quatinus, salva utilitate regia, licuisset ut præsens negotium ad pacem domini Lincolniensis aut sopiretur funditus, aut moderatius ordinaretur.

Hugh expostulates with the archbishop.

Verum non in longum locum habuit quies pacis repromissæ. Emissis enim cito post ista publicis edictis, jubentur possessiones episcopi in manus recipi regalium exactorum. Quod ut audivit episcopus, "Nonne," inquit clericis suis, "vere dixi vobis, quia vox quidem "hominum istorum vox Jacob est, sed manus manus "sunt Esau?"

85 b.

The possessions of Hugh ordered to be seized.

Gen. xxvii. 22.

Verum ut ea quæ gesta sunt summatim percurramus, illi, quibus fuit demandata executio edicti tyrannici,

The royal officers hesitate to

[1] *verba*] So MS.; verba ejus, Pez.

obey the command.

præ nimia formidine primo supersedere mandato; suggerentes regi quanti esset periculi, tam jubentibus quam exequentibus, quidquam unde incideretur in maledictionem viri illius attentare; manifestissimum siquidem esse,[1] quod cuicunque ille maledixisset maledicеret Dominus, et maledictio, ut ait propheta, citius devoraret illum.

Is. xxiv. 6.

Marchadæus, leader of the Routiers.

Erat[2] tunc in exercitu quidam Rutariorum princeps, vocabulo Marchadeus, homo per omnia belluinæ sævitiæ et perditæ conscientiæ, vir ad quodlibet scelus et sacrilegium præceps. Rex igitur, nihil aut parum motus ad meliora, per ea quæ a suis executoribus crebro ei suggerebantur, "Meticulosi sunt," inquit, "Anglici "isti. Mittamus itaque Marchadeum; qui ludere norit "cum Burgundiensi illo."

The king proposes to send him to execute the order.

But he is too necessary to the war, to be spared.

Cui statim quidam amicorum suorum ait: "Necessarius est, domine rex, Marchadeus guerræ vestræ. "Cæterum opera illius et obsequio certissime fraudabimini, si efficitur[3] anathema Lincolniensis episcopi." Quod rex sibi nequaquam expedire affirmans, plusque ipsius periculum quam suum proprium reformidans, illum quidem [ne periret][4] mittere supersedit; sed unde ipsemet exitialiter periclitaretur, committere non præcavit.

Stephen de Turnham receives the commission; which, after a time, he proceeds to execute.

Cuidam igitur suo,[5] nomine Stephano de Turneham, viro utique fideli et timorato, nostro etiam pontifici satis devoto, dedit in mandatis, ut sicut vitam suam ac membra diligeret, bona Lincolniensis episcopi absque dilatione in manus suas recepisset.[6] Qui tandem, regio metu coactus, misit quosdam ex suis ad terras, vel quæcunque mobilia reperissent, cum villis et cas-

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[1] *esse*] So MS.; esse dicebant, Pez.

[2] *Erat*] So MS.; Erat autem, Pez.

[3] *efficitur*] So MS.; efficiatur, Pez.

[4] *ne periret*] Not in MS.; added from Pez.

[5] *suo*] So MS.; officiali suo, Pez.

[6] *recepisset*] So MS.; reciperet, Pez.

86.

Sleaford.

Peterborough.

His officers fall in with Hugh, and endeavour to excuse themselves.

4 Reg. i. 9–15.

tellis ipsius[1] occupandas. Quibus primum ad recipiendum oppidum Lafford tendentibus occurrit forte, non longe a Burgo sancti Petri, comitatus episcopi. Cujus illi occursu territi, diverterunt paululum de via; et accersitis quibusdam e clericis, exposuerunt eis quanta minatus fuerit dominus rex domino ipsorum, quia distulisset episcopum desaisire; et quia inviti, metuque supremi discriminis astricti, ad id exequendum modo irent. More igitur quinquagenarii tertii, a rege perfido missi ad Helyam, isti quoque humiliantes se supplicabant obnixius, ut, illis[2] mediantibus, misereretur animabus eorum verus ille servus Dei; ne propter offensionem[3] quam timebant incurrere, ultio cœlestis consumeret eos. Orant ut regiam potius mitigare festinaret animositatem, ne detrimenta cumularentur undique, etiam insontibus, et a merito contentionis inter regem et pontificem motæ prorsus alienis. Spondent interim[4] se pro viribus illibatas servaturos res illius. Petunt [quatinus][5] suspendat ad tempus sententiam excommunicationis: qua et regem amplius exacerbari, et suam eorum proveniret innocentiam periclitari.

Hugh's answer to them.

The fringe of his stole.

Hæc ubi episcopo innotuerunt, "Non est," inquit, "istorum servare res nostras. Eant tamen; et res "non tam nostras, quam dominæ nostræ sanctæ Dei "genitricis Mariæ, ut eis videbitur, tractent et inva-"dant."[6] Hæc dicens, protulit e sinu fimbriam stolæ lineæ, qua collo suo, dum iter ageret, semper appensa utebatur sub capa sua; eamque manu agitans, "Hoc "certe," inquit," "filulum restituet nobis, usque ad "extremum obolum, quidquid isti duxerint rapien-"dum."

Bugden.

Supra, p. 261.

Veniensque in villam suam Bugdenam appellatam, ubi et literarum archiepiscopalium supradictus porti-

[1] *ipsius*] So MS.; ipsius episcopi, Pez.

[2] *illis*] So MS.; clericis illis, Pez.

[3] *offensionem*] So MS.; ejus offensionem, Pez.

[4] *interim*] So MS.; insuper, Pez.

[5] *quatinus*] Not in MS.; added from Pez.

[6] *invadant*] invadent, MS.

tor ad illum venerat; ubi quoque de tuenda libertate ecclesiastica per clericum quemdam divini oraculi præmonitionem, ut dudum supra commemoratum est, acceperat; jussit continuo literas fieri, quibus præcipiebat[1] archidiaconis et decanis locorum, in quibus constitutæ fuerant possessiones suæ, quatinus, adunatis secum vicinarum ecclesiarum presbyteris, mox ut in partes illorum pervenirent executores memorati, pulsatis campanis, accensisque candelis, omnes illos subjicerent anathemati, qui res ecclesiæ suæ violenter contingere et injuste occupare, præcipiendo seu obsequendo[2] præsumpsissent.

Supra, cap. iii.

86 b.

Hugh issues orders for the excommunication of all intruders upon the property of his church.

His in hunc modum dispositis, cum omnes pene sui metu et perturbatione vehementi fluctuarent, ille demum lectulo exceptus, ac si nihil inquietudinis pertulisset, suavissimum extemplo laxatur[3] in soporem. Nec enim ista ad intima cordis ejus unquam penetrabant.[4] Ea quoque nocte, ut constaret eum, corpore etiam soporato, Deo vigili mente jugiter inhærere, Amen continuis fere per intervalla momentis ipsum audivimus resonare. Faciebat hoc cunctis prope noctibus, quod dictu mirum est, nihilque aliud ab ore dormientis aliquando insonuit. Hac vero nocte crebrius solito et intensius, ac velut cum spiritus vehementiori impulsu, Amen iterat, iterare non desistebat.

His friends much troubled thereat. He goes quietly to sleep.

His nightly Amens, however, more frequent and empathic than usual.

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[1] *præcipiebat*] So Pez.; præciebat, MS.

[2] *præcipiendo seu obsequendo*] So MS.; sive præcipiendo sive obsequendo, Pez.

[3] *laxatur*] So MS.; membra laxavit, Pez.

[4] *enim ista . . . penetrabant*] So MS.; causa ista . . . penetrabat, Pez.

Capitulum VIII.

De duabus feminis; quarum alteram a pythonico, alteram ab incubone eripuit dœmone.

Jam vero, quod prætereundum non fuit, in capitulo Lincolniensi ad regem se pro communi necessitate trans mare iturum prædixerat. Jam filiis suis benedictione ad missas ritu solenni data; illa scilicet qua benedicere jussi sunt filiis Israel sacerdotes in lege per Moysen, quam ille in benedictionali suo scribi fecerat; commendatus orationibus singulorum, atque libato invicem sancto pacis osculo, universos commendaverat, verbis apostolicis, Deo et verbo gratiæ ejus. Inde, ut præmissum est, directo calle ad manerium pervenerat supradictum. Hugh's leave-taking at Lincoln. Num. vi. 22–26. Act. xx. 32. Viz, Bugden.

Ubi cum paucis maneret diebus, suggeritur ei a decano vicini loci, mulierculam quamdam in decanatu suo, quæ spiritum videretur habere pythonicum, plurimas ad se divinando turbas pertrahere populorum. Indicabat enim passim furta, a quibuscunque admissa, et occulta quæque retegebat[1] maleficia. Si vero ab ipso, 87. ut idem aiebat decanus, seu a quovis discreto et literato viro conveniebatur super hoc aut corripiebatur, mox importuna linguæ volubilis dicacitate, arguentem eam[2] quasi stupidum reddebat et elinguem: sicque omnes verbositatis affluentia opprimebat, ut nullus eam evincere,[3] aut ei silentium valeret imponere. The wise woman. Her invincible tongue.

Ad hæc statim episcopus, "Jam," inquit, "non "post multos dies Londonias adituri, cum per fines "vestros transitum faciemus, adduces[4] illam in loco "opportuno in occursum nostri." Quod et factum est.

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[1] *retegebat*] So MS.; detegebat, Pez. and W. de Worde.

[2] *eam*] So MS.; illum, Pez.

[3] *evincere*] So MS. and W. de Worde; convincere, Pez.

[4] *adduces*] So MS.; adducetis, Pez.

How Hugh got the better of her.

Hugh unable to understand her rustic language.

Prior of Hunting-

Descendit itaque, visa muliere, de equo suo episcopus. Astabat vero ibidem populi frequentia cum parvulis, qui manus impositione erant confirmandi. Muliere igitur sibi præsentata, vir Domini, quasi cum indignatione obuccans[1] non tam miseram illam, quam ejus inhabitatorem occultum dæmonem, "Age jam, O infelix," inquit, "quid nosti divinare nobis?" Proferens autem clausum dexteræ suæ pugillum, implicitam[2] in eo tenens extremitatem stolæ suæ, "Dic," ait, "sodes,[3] "siquidem nosti, quid habeat inclusum manus ista.' Hoc eo dicente, statim velut exanimis corruit ad pedes ejus muliercula, paulo ante procax et cervicosa, nunc autem subito, ad vocem virtutis tantæ, nec[4] modo fandi sed etiam standi impotens effecta. Aufugerat enim internus agitator,[5] qui eam male vegetaverat; et illa remanserat, sub manu sanantis medici, salubriter debilis, quæ sub impetu perimentis morbi extiterat prius lethaliter fortis. Cum ergo ad vestigia ejus[6] inclinata aliquamdiu jacuisset, præcepit elevari eam. Tunc decano interprete usus, ignorabat enim linguam rusticanæ mulieris, inquiri jussit, qualiter divinationis peritiam accepisset.[7] Quæ tenui et submissa voce, cum fuisset sæpius interrogata, respondit:[8] "Nescio," inquit, "divinare; sed misericordiam imploro sancti "hujus episcopi." Iterumque, defixo in terram vultu, procidit ad pedes ejus. Cumque, imposita manu capiti
87 b. ejus, pro ea breviter orasset, data benedictione, præcepit eam ad priorem Huntediniensem, illarum videlicet

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[1] *obuccans*] So MS., see Glossary *infra*; objurgans, W. de Worde; obluctans, Pez., with *alloquitur* after *dæmonem*.

[2] *implicitam*] So MS. and W. de Worde; implicatam, Pez.

[3] *sodes*] So MS.; sedes dæmonis, Pez.

[4] *nec*] So MS.; non, Pez.

[5] *internus agitator*] So MS. and W. de Worde; interea habitator, Pez. *Habitator* is also in MS. before *agitator*, but with the mark of erasure.

[6] *ejus*] So MS.; viri sancti, Pez.

[7] *accepisset*] So MS. and W. de Worde; acquisivisset, Pez.

[8] *respondit*] So MS. and W. de Worde; dixit, Pez.

partium pœnitentialem [1] adduci; dans ei in mandatis, quatinus veram ageret, præmissa confessione purissima, de omnibus peccatis suis pœnitentiam. Quod [2] etiam, ut postmodum accepimus, fideliter implevit. Præceperat [3] ei, ne ulterius præsumeret aliena maleficia divinare, sed propria assuesceret indesinenter mala lugere et accusare. Quæ ex hoc tempore adeo modesta apparuit et taciturna, cum prius garrula nimis extiterit [4] et procacissima, ut hoc ipsum loco ingentis miraculi haberetur penes universos, qui mores illius pristinos agnoverunt.

don; Penitentiary.

The miraculous improvement in the woman's manners.

Huic loco, pro causarum necnon et personarum similitudine, alterius ab infestatione dæmoniaca ereptionem mulieris, virtutibus hujus viri juste annumerandam, reservavimus exponendam, licet tempore diverso celebratam. Intimaverat ei [5] quodam tempore vir eximiæ eruditionis et doctrinæ, Bartholomæus Exoniensis præsul, quia quidam dæmon, in specie juvenis, abuti consueverit [6] quadam infelici muliercula, in sua diocesi constituta. Quam etiam asserebat tam sibi, quam et aliis venerabilibus personis, detestabilis hujus passionis suæ ærumnam flebili sæpius confessione propalasse, et consilium quo eriperetur ab obsceno oppressore studiosius inquisisse; jejuniis insuper, et varia carnis maceratione, illam memorabat peccatricia membra sua fere usque ad internecionem perdomuisse; hæc vero simul omnia nihil sibi contra odiosum et improbum amatorem contulisse. In talibus quoque non paucorum jam curricula temporum eam dixit protraxisse.

Rescue of another woman from a demon.

Bartholomew, bishop of Exeter.

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[1] *pœnitentialem*] So MS. and Pez.; penitentiarium, W. de Worde.

[2] *Quod*] So Pez.; Quid, MS.

[3] *Præceperat*] So MS.; Præceperat enim, Pez. The MS. has *vero*, but with the mark of erasure.

[4] *extiterit*] So MS.; existeret, Pez.

[5] *ei*] So MS.; enim, Pez. This must have been whilst Hugh was still prior of Witham, though our author speaks of him as a bishop at the time. For Bartholomew, bishop of Exeter, died December 15, 1184.

[6] *consueverit*] So MS.; consueverat, Pez. and W. de Worde.

Hic[1] venerabilis pater Hugo, pudoris pariter et pietatis instinctu, compatiens miserabili feminæ, et indignans impuritati dæmoniacæ, "Jam," inquit, "si "ista, ut asseritis, contra peccatum suum contritione
88. "cordis, confessione oris, et corporis afflictione erigitur,[2] "nil aliud demum superesse video, nisi ut oretur pro "ea instantius apud clementiam piissimi Redemptoris." Episcopus autem Exoniensis hoc se, secumque alios innumeros jam diu fecisse, sed nil profecisse palam commemorans, ipsum quoque ut pro ea dignaretur orare suppliciter flagitabat. Cui ille, "Hæc," inquit, "non ego tantum, sed quisque fidelium devotissime "facere debebit."

Post hæc digressis ab invicem episcopis, cum sibi iterum occurrissent, aliquanto tempore jam elapso, inquisivit solicitus iste animarum liberator episcopum illum superius memoratum, qualiter res se haberet circa oviculam gregis sui, quam pestifer ille lupus tam immaniter laniaverat. Cui pontifex non solum ejus ereptionem, sed ereptionis quoque ordinem satis mirabilem, exposuit in hunc modum.

The bishop of Exeter's history of this rescue.

"Adjuta," inquit, "orationibus vestris, dudum illa "evasit probrosæ servitutis jugum. Cum enim, die "quadam, incestus ille dæmon incredibili eam libidinis "furore delusam exanimem pene reddidisset, ille "abscedens evanuit, et illa in conclavi suo nimio dolori "et mœrori[3] addicta remansit. Cum ecce, in alterius "specie juvenis, alius, ut ei videbatur, spiritus ingre-"diens ad eam, unde adeo mœstos gereret animos "sciscitari[4] cœpit. Qua nil respondente, ait ille: 'Scio, "'vereque novi, quia nequam ille afflixit te; sed non "'mirum; est enim perversus admodum et malignus. "'Verum, si desideriis meis et consiliis præstare velis

[1] *Hic*] So MS.; Hinc, Pez.
[2] *erigitur*] So MS. and Pez.; deletum erigitur, W. de Worde.
[3] *dolori et mœrori*] So Pez. and W. de Worde; dolore et mœrore, MS.
[4] *sciscitari*] So Pez.; solicitari, MS.

" ' assensum, nunquam de cætero is ad te habebit
" ' accessum.'

" Ad hæc illa plurimum exhilarata confestim respon-
" dit : ' Nihil est,' inquit, ' sub cœlo, facultati meæ
" ' possibile, quod non libens facerem seu perferrem,
" ' dummodo ab ipsius accessu perinde salvari potuis-
" ' sem.' ' Mecum ergo,' ille ait, ' amoris non dubites
" ' fœdus inire. Ego siquidem quæcunque poposceris
" ' aut optaveris tibi præstabo ; nihil a te tuis con- 88 b.
" ' trarium votis exigam ; nihil non delectabile sive
" ' amabile tibi inferam.' Spondet illa hæc et alia
" pollicenti assensum, dummodo experiatur promissæ
" liberationis effectum. Tunc ille eduxit eam ad proxi-
" mum domui suæ locum, et herbam eminus succres-
" centem illi demonstrans, ' Istam,' inquit, ' herbam
" ' tolle, et in sinu tuo reconde, ac circumcirca in domo
" ' tua sparge. Experimento disces, dum hæc feceris,
" ' me in promissis veridicum extitisse.' Fecit illa quod
" fuerat edocta. Venitque post hæc in nota effigie
" dæmon versipellis ; astansque prope fenestram qua
" intrare solebat et exire, et intro aspiciens, dixit ad
" mulierem : ' Quidnam istud est horridum et putridum,
" ' quod in hac æde sparsisti ? Projice quamtocius longe
" ' a te et a domo tua invisum gramen, quod impru-
" ' dens tibi applicuisti.' Illa dissimulante monitis
" obtemperare maligni, cœpit ille nunc minis nunc
" blanditiis instantius agere, ut herbam ejiceret quam
" se exhorruisse dicebat. Qui ut se contemni vidit ab
" ea, post morulas aliquot recessit furibundus et minax.
" Nec paulo tardius affuit alter, ac quasi aggratulans
" dilectæ ait : ' Verane esse didicisti, quæ tibi locutus
" ' sum ? Nunc ergo, dum ego tecum secretius loquar,
" ' amovebis parumper a te herbam nostratum[1] univer-
" ' sitati odiosam. Post meum vero discessum resumes
" ' armaturam graminis tui, qua illæsa conservaberis

St. John's wort : see *infra*. Its power over demons. The woman rescued by it.

[1] *nostratum*] So MS. ; nostrorum, Pez.

" 'ab insidiis hostis virosi. Nequaquam enim furcifer
" 'ille ad te præsumet ullatenus accedere, dum sentiet
" 'me tecum præsentem esse.' Ad hæc illa, 'Venies,'
" inquit, 'si velis et si possis ad me; nec enim pro-
" 'missioni meæ debeo contraire. Cæterum herbam
" 'istam, vita comite, nunquam rejiciam a me; quæ
" 'sola mihi potuit contra impurissimum oppressorem
" 'securitatem præstare.' Quid plura? Et iste, sicut
" 'ille prior, post diuturnas[1] preces, post minas et
" blanditias frustra protractas, circumventum se a
89. " muliercula diu multumque deplorans, in auras inanes
" demum evanuit. Mulier vero jam fide et devotione,
" ac bona conversatione, melius quam herba illa armata,
" vitam ducit in Dei timore honestam et quietam.

" Hæc autem omnia, ut a nobis narrantur, ego ab
" illius ore, cum ad me demum jam curata pœnitentiæ
" modulum et absolutionis beneficium susceptura ve-
" nisset, audivi." Et hæc quidem Exoniensis episcopus episcopo retulit nostro; quæ ipse frequenter, nobis [præsentibus,][2] plurimis referebat. Si cui autem ista forte minus videbuntur esse credenda, legat Bedam in explanationem[3] Lucæ evangelistæ; et his similia, quæ suis temporibus acciderunt, a tanto doctore ibidem conscripta reperiet.

Bede on Luke viii. 30.

Mulier vero præfata, dum orationis [gratia][4] multa peragraret sanctorum loca, pervenit demum Cantuariam. Ubi dum a viris religiosis orationum inquirit suffragia, cuidam monacho sancti Augustini herbam illam e sinu suo[5] ostendit. Quam ille nobis, nos[6] ipsam episcopo postmodum demonstravimus: nam eatenus eam minime agnoverat. Elapso autem tempore unius anni, retulit

St. Augustine's, Canterbury.

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[1] *diuturnas*] So Pez.; diurnas, MS.

[2] *præsentibus*] Not in MS.; added from Pez.

[3] *explanationem*] So MS.; explanatione, Pez.

[4] *gratia*] Not in MS.; added from Pez.

[5] *e sinu suo*] So MS.; e sinu suo prolatam, Pez.

[6] *nos*] So MS.; et nos, Pez

nobis idem monachus, qualiter juvenis quidam, necnon et puella quædam de provincia Estsexiæ, per talem herbam, ipso eam præbente eis et demonstrante, a præstigiis dæmonum eis visibiliter colloquentium erepti fuerint et defensi. Sed de his plura referre non est temporis aut operis hujus. Ipsam vero herbam Græci Hypericon, Latini herbam perforatam, sive herbam sancti Johannis, appellare solent. Quæ præter alias satis utiles potentias, quas physici assignant, venenum specialiter consumere perhibetur, sive bibitum, sive alio modo sumptum, aut etiam morsu virulenti animalis inflictum aut infusum, si trita et aquis temperata patienti detur in potum. Nec forte putamus esse absurdum, si munere Creatoris æstimetur percepisse contra spiritualium nequitias serpentum, quæ materiale extinguit venenum. Legimus namque etiam quasdam gemmas, sed et aliarum rerum certas species, phantasias evacuare larvales: dum nihil in orbe reliquit sine remedio competenti, quod lædi valeat hostis livore maligni, propitia miseratio cuncta salvantis Dei. Sic 89 b.
enim magis dejicitur superbi illius arrogantia spiritus, dum rebus abjectis et vilibus malignitatis suæ virtus enervata reliditur.

Similar rescue of a youth, and a girl of Essex, by the same herb.

Hypericum perforatum; perforated St. John's wort.

Its other virtues.

Capitulum IX.

De homine furioso a dæmone liberato. Et de furis ereptione ad suspendium destinati.[1] *Et qualiter baronibus scaccarii Hugo sit locutus.*

Exigit casus recens ut solenne miraculum, Domini virtute patratum per fidelem ipsius famulum, jam nunc recenseamus. Id quidem paulo superius, temporis ratione quo gestum est, debuisset exponi; si omnia, quæ de tanto summi Patris-familias operario innotescere necesse, nostro crederemus obsequio posse revolvi.

[1] *destinati*] destinato in MS.; as before, in Table of Chapters, *supra* p. 223.

Verum nos, ut præfati sumus, ea potius quæ ædificant ad æmulationem virtutis, quam ea quæ excitant ad plausum admirationis, de tanto virtutis exemplari prælibare cupientes, istud, cum aliis satis innumeris, sub silentio pene præterivimus. In quo tamen opere plus eminet quod devotum provocet ad virtutem, quam quod curiosum excitet ad stuporem.

A.D. 1211 or 1212. Richard, abbot of Waltham.

Cheshunt.

About end of 1198 or beginning of 1199.

Hugh goes to London, to consult the archbishop, &c.

The archbishop's advice, how to soothe the fury of the king.

90.

Itaque nuper contigit ut cum venerabili viro, domino abbate Walthamensi Ricardo, per villam vocabulo Cestrehunte, abbatiæ suæ proximam, transiremus. Cujus ut plateas ingressi sumus, revocavit nobis in memoriam præsentia locorum hoc, quod ante circiter annos tredicim ibidem gestum conspeximus. Eo siquidem temporis articulo, quo regiæ insectationis procella, quam modo describimus,[1] in Lincolniensis ecclesiæ pastorem, semetipsum pro ovibus suis exponentem, primum efferbuit, id accidit quod referimus. Ea namque tempestate, isdem pervigil ovilis Dominici custos Londonias adierat, cum archiepiscopo cæterisque regni optimatibus super tanto negotio tractaturus. A quibus id solum consilii reportavit, ut pecuniæ ingentis summam a clericis suis exigeret; quam, ad sedandum [regis][2] avari furorem, ei per quemlibet ex suis celerius destinaret. Ait namque archiepiscopus:[3] "An nescitis, domine epi- "scope, quia ut hydropicus aquam, ita dominus rex "sitit pecuniam?" Cui citius more suo ille responderat, "Plane etsi ipse hydropicus est, sed ego aqua "non ero quam ipse vel ille[4] deglutiat." Discedens

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[1] The "procella quam *modo de-* "*scribimus*," can only mean, one would think, Richard's second fit of fury against Hugh, described in cap. 7. In which case, the meeting in London, and Hugh's return through Cheshunt, must have taken place in the end of the year 1198, or beginning of 1199; and the author's subsequent visit to Cheshunt, in company with the abbot of Waltham, must have been in 1211 or 1212.

[2] *regis*] Not in MS.; added from Pez.

[3] *archiepiscopus*] So Pez.; archiepiscopo, MS.

[4] *ipse vel ille*] So MS.; ille (alone), Pez.

itaque a Londoniis, ad suam festinus repedabat ecclesiam: unde proponebat, dispositis omnibus, ad regem, ut supradictum est, velocius transfretare.

Mane igitur, die quadam Dominica, per villam memoratam quam Cestrehuntam antiquitas nominari instituit, agebat iter. Cumque jam pene totus comitatus illius præcessisset, ipse cum paucissimis sociis villæ medium ingressus, magno vulgi lamentantis[1] clamore subito vallatur. Exoratur denique[2] a populo confluente, ut quemdam convicaneum suum, a sævissimo possessum dæmone, sacræ consignatione dexteræ dignaretur benedicere. Quem ut vidit, aperto domus suæ ostio, interius jacere ligatum, mox spiritu totus infremuit: nec contentus illum, ut erat, a remotis benedicere, equo quem sederat descendit, ita dicens: "O, proh nefas! Hæc "utique non se recte habent." Cernebat namque dæmonis captivum supinum jacere; caputque ad postem, manus singulas ad singulos hinc inde paxillos, humo altius defixos, habentem[3] religatas. Pedes quoque pariter vincti,[4] palo erant astricti. Ipsius autem oculi miserabiliter[5] rotabantur in gyrum: os nunc in hanc, nunc illam in partem, miserabili rictu contorquebatur. Nunc linguam in immensum protendebat ab ore; nunc dentibus stridebat; nunc hiatu faucium immanissimo, patulum gutturis meatum, ac si quiddam ingens barathrum, et intuentibus horridum, demonstrabat.

Hugh returns through Cheshunt.

A madman

Ad quem præsul velociter accurrens, facto super eum sanctæ crucis signo, inclinavit se, et dexteram aliquamdiu prope os illius tenebat oppansam; evangelicum interim capitulum, scilicet, "In principio erat verbum," voce suppressa percurrens. Cernebat inter hæc miserum caput, quod huc illucque indesinenter agitare consueverat, immotum habere et quietum; et, ut solent canes,

Hugh's treatment of him.

Reads over him the beginning of St. John's Gospel.

90 b.

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[1] *lamentantis*] So MS.; clamitantis, Pez.

[2] *denique*] So MS.; autem, Pez.

[3] *habentem*] So MS.; habere, Pez.

[4] *vincti*] So MS.; juncti. Pez.

[5] *miserabiliter*] So MS.: mirabiliter, Pez. and W. de Worde.

cum ictus timent castigantium, oculos subaspiciendo cum quadam formidinis nota in partem variam meticulose dirigere. Percurso itaque evangelio usque ad locum ubi dicitur, "Plenum gratiæ et veritatis," erexit se episcopus, et patientem aliquamdiu tacitus considerabat. Qui repente in partem alteram vultum ab illo declinans, linguam more subsannantis produxit ab ore. Tunc indignatus ille strenuus potestatis adversæ debellator, aquam et salem ecclesiastico ritu [1] celerrime benedicens atque commiscens, aspersit super illum. Jubensque circumstantibus ut de illa aqua ei in os mitterent, et dans omnibus [benedictionem],[2] equum ascendit atque discessit. Benedicebant vero illum universi et singuli; asserentes quod suus episcopus paulo ante eadem via descendens, cum vidisset dæmoniacum, nimio actus [3] pavore, equum cui insederat calcaribus urgens, non solum absque subventione miserum pertransierit, sed tanquam ipsemet furiis ageretur, equo currente aufugerit. Vir autem ille, extunc liberatus a dæmone, suam in posterum vitam in omnibus studuit emendare; vacansque diutius per loca sanctorum peregrinationi piæ, cum annis aliquot vixisset devote, fine tandem bono quievit in pace.

Sprinkles him with holy water.

How his own bishop had before fled from the same madman.

Hæc de consummatione illius in villa præfata nuper a vicinis suis, qui et interfuisse se dicebant curationi memoratæ, accepimus. Ubi quoque didicimus, qualiter a dæmone correptus fuerit; cum scilicet mane die quadam in navi dormiret prope Londonias, quo navali vehiculo adduxerat ligna venalia; ubi mox in eum spiritus malignus intraverat, tam socios suos nautas quam et membra propria dentibus manibusque discerpere et laniare aggressus est; vix multorum auxilio tentus et vinctus, ac in navi ad trabem magnam astrictus, inde ad propria revectus est.

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[1] *ecclesiastico ritu*] So MS.; more ecclesiastico et ritu, Pez.
[2] *benedictionem*] Not in MS.; added from Pez.
[3] *actus*] So MS.; tactus, Pez.

Sed redeundum est ad cœptum iter pontificis nostri versus regem, stylo jam currente exponendum. Cum igitur, ut diximus, expulso spiritu pythonico a muliere, die sequente territorium sancti Albani [fuisset][1] ingressus, ecce occurrit ei cum apparitorum turba quidam damnaticius; qui ob commissum furtum, revinctis post terga brachiis, ad meritum protrahebatur suspendium. Cæteris igitur, ad benedictionem pontificis expetendam, de more suppliciter accurrentibus, ingessit se vi qua potuit etiam vinctus ille; ruensque primum ad cervicem caballi ejus, ac statim sub pedibus ejus procidens, misericordiam flebilibus vocibus inclamabat.[2] Tunc episcopus, reductis[3] confestim habenis, quisnam ille esset, vel quid sibi vellet, inquisivit. Cui dictum est a suis, rem ut erat agnoscentibus, "Non vestrum "est, domine, de isto plura inquirere; quin potius "sinite eum et pertransire."[4] Dicebant ista, metuentes ne illum, in sui omnium penes regem periculum, tentaret eripere. Sed ipse eo magis causam inquirens misericordiam interpellantis, ut eam plenius agnovit, voce alacri dixit: "Eja! Benedictus Deus." Tunc ait ministris qui eum ducebant ad supplicium:[5] "Redite, filii, nobis"cum in villam; et nobis istum dimittentes, majoribus "vestris et judicibus nos eum vobis abstulisse renun"tiate. Nos enim vos securos faciemus." Qui resistere non ausi, hominem ei dimiserunt. Quem mox ille solutum a vinculis elemosinario commendavit suo. Qui ut hospitium est ingressus, convenientes ad eum clerici sui et ministri monebant instantius et exorabant, quatinus permitteret judices quod sui esset officii exequi circa reum suum. Dicebant namque, "Hac"tenus, domine, nullam contra vos sive rex, sive

Supra, cap. viii.

St. Alban's. 91.

Hugh meets a thief on his way to be hung.

Releases him from the officers of justice.

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[1] *fuisset*] Not in MS.; added from Pez.

[2] *inclamabat*] So MS.; inclamavit, Pez.

[3] *reductis*] So Pez.; reluctis, MS.

[4] *pertransire*] So MS.; pertransite, Pez.

[5] *supplicium*] So MS.; suspendium, Pez.

"alius quis qui vobis insidiatur, aut justam aut justæ "similem potuit reperire causam. Si vero sententiam "forensium judicum jam latam, jam executioni de- "mandatam, vestra duxeritis pontificali auctoritate "irritandam, dicetur ab æmulis quod in ipsam regis "coronam deliqueritis, et quasi [in][1] reatum incideritis "læsæ majestatis."

Quibus ille, "Novi," inquit, "magnanimitatis vestræ "confidentiam. Sed accersiantur ad nos huc judices "isti;" jam enim foris aderant, quærentes loqui ei; "et audietis," inquit, "illorum sermones et nostros."
91 b. Quibus ad suum consessum admissis, sic eis est locutus: "Nostis, O viri prudentes, hanc sanctæ matris vestræ "ecclesiæ ubique terrarum prærogativam esse, ut cu- "jusque[2] periculum damnationis declinantibus, et ad "eam confugium facientibus, securitatem præstet, et "incolumitatem conservet." Quibus id se bene scire, idque jure observari debere respondentibus, adjecit ille: "Si istud scitis, illud," inquit, "nihilominus scire "debetis, quia ubicunque fuerit episcopus[3] cum simul "adunatis Christi fidelibus, ibi est et ecclesia. Qui "enim materiales lapides ecclesiæ suo consuevit mini- "sterio Domino dedicare; qui et lapides vivos, ex "quibus verius constat ecclesia, per singula sacra- "menta, ut Dominica templa ex his fiant, habet "sanctificare; jure debet, ubicunque fuerit, ecclesias- "ticæ dignitatis privilegio gaudere, et periclitantibus "cunctis juxta illius formulam subvenire."

The church's right of sanctuary.

The same right, Hugh argues, belongs to a bishop.

Quod judices illi gratanter accipientes, antiquis etiam Anglorum legibus hoc ipsum recolentes fuisse expressum, sed nunc modernorum vel pontificum desidia, vel tyrannide principum esse abolitum, habito super hoc tractatu ad invicem, locuti sunt ei in hanc for-

This expressed in the old English laws.

[1] *in*] Not in MS.; added from Pez.
[2] *cujusque*] So MS.; cujuscunque, Pez.
[3] *episcopus*] So Pez.; episcopo, MS.

mam: "Domine," inquiunt, "filii et parochiani vestri "sumus; vosque pater et pastor noster. Nec igitur "contra privilegium vestrum venire vel disputare "nostrum erit:[1] nec erit, si placet, vestrum, in nostri "periculum quidpiam attentare. Proinde si istum "liberatis, nos minime resistemus; sed vobis, si placet, "ne erga dominum regem periclitemur, prospiciendum "reliquimus."[2] Tunc ille, "Bene," inquit, "et recte "locuti estis. Ego igitur istum de manibus vestris "tollo. Pro qua violentia ego ubi oportebit suffici- "enter respondebo." Sic reus letum[3] lætus evasit; liberque Londonias cum episcopo venit, et inde quo libuit indemnis abivit.

Hugh succeeds in liberating the condemned man.

Episcopus autem ad proceres regis scaccario præsidentes accessit; eosque ut indemnitati ecclesiæ suæ, sub ejus præsertim absentia, benigne prospicerent, amicabiliter exoravit. Qui ei reverenter assurgentes, et quod petierat obtemperanter se facturos pollicentes, compulerunt eum multis precibus, ut secum vel ad 92.
momentum resideret. Quibus ille vix acquiescens, sedit tandem. Unde illi exhilarati, "Jam," inquiunt, "triumphaliter gaudere valebimus, qui diem vidimus "quo ad regis scaccarium Lincolniensis sedit episcopus." Ad hæc ille, locum erubescens, continuo surrexit; osculumque porrexit universis, dicens: "Jam," inquit, "et ego de vobis triumphabo, si post libatum oscu- "lum[4] quidquam in ecclesiam meam admiseritis "minus pacificum." Quod illius factum et dictum illi nimium admirati, mutuo loquebantur: "O mirabilem prudentiam viri hujus! Ecce quam de facili præscrip- "sit nobis, ut neque jussi a rege sine magno dedecore "ei debeamus molesti existere." Quibus ille benedictione data recessit; et regem adire disponens, post hæc citius in Normanniam transfretavit.

Hugh's visit to the Barons of the Exchequer.

Hugh goes into Normandy.

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[1] *erit*] So MS.; est, Pez.

[2] *reliquimus*] So MS.; relinquimus, Pez.

[3] *letum*] So MS.; locum supplicii, Pez.

[4] *osculum*] So MS.; pacis osculum, Pez.

Capitulum X.

Qualiter transfretaverit[1] regem aditurus. Et de consolatione per visionem divinitus ei facta. Et qualiter regi defuncto, dissuadentibus suis, occurrerit: cujus etiam sepulturæ interfuit.

A.D. 1199.

Richard on an expedition against the count of Engolisme.

Truce between Richard and the king of France.

Hugh in Normandy. Where also the papal legate. Feb. 1199.

Then to the abbey of St. Nicholas, near Angers: in March.

Circa id temporis rex jam expeditionem direxerat adversus comitem Engolismensem; cui injustum, ut dicebatur, bellum parabat inferre. Inter ipsum vero et regem Franciæ ab armis interim quiescendum præscribebant legales treugæ, quas indixerat initiatæ jam tempus Septuagesimæ. Cum igitur pervenisset episcopus in Neustriam, in terra illa, ob præsentiam maxime legati domini papæ qui in illis partibus erat, tribus ferme septimanis moratus est. Inde, circa principium Quadragesimæ,[2] Andegaviam profectus, in quodam manerio abbatis sancti Nicholai, non longe ab urbe Andegavensium, non minori temporis spatio perendinavit; regis præstolans reditum a locis remotioribus, in quibus ipsum bellicis vacantem tumultibus adire nimis videbatur importunum. Interea a viris rogatus religiosis [ordinis][3] Grandimonstensis, qui in vicino degebant loco, ordines[4] apud eos celebravit. Qui dum obnixius[5] peteretur ab archidiacono Oxenofordensi, nomine Waltero Map, quatinus juvenem satis ut videbatur idoneum, notum quoque ipsi episcopo et carum, familiæ ipsius archilevitæ præpositum, ad[6] gradum promoveret subdiaconatus, nulla ratione acquievit; sed pro eo intercedentes non sine motu quodam indignationis compescuit.

Celebrates orders in a neighbouring abbey of the order of Grandmont.

92 b.

Walter Map begs him to ordain one of his servants a subdeacon.

For no apparent reason Hugh refuses.

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[1] *transfretaverit*] So MS. in Table of Chapters, *supra* p. 223; transfretavit here.

[2] *principium Quadragesimæ*] Ash Wednesday, 1199, fell on March 3.

[3] *ordinis*] Not in MS.; added from Pez.

[4] *ordines*] So MS.; sacros ordines, Pez.

[5] *obnixius*] So Pez.; obnoxius, MS.

[6] *ad*] So MS.; præsentandum ad, Pez.

Quod tunc quidem mirati sunt universi qui aderant; sed paulo post, eodem clerico, culpis suis exigentibus, lepræ contagione terribiliter perfuso, rei eventum considerantibus satis claruit, virum Dei quid ei futurum esset in spiritu prævidisse, in quo noluit benedictionem sacræ ordinationis deperire.

Soon afterwards the candidate for ordination struck with leprosy.

Manente autem episcopo in loco prænotato, audiebatur passim regem in contemptores suos minari grandia, et sæva moliri: unde et comitem prædictum evertere penitus festinabat. Perhibebant etiam nonnulli, quod Lincolniensem episcopum simul et clerum inter illos computaret,[1] quibus, ob sui contemptum, gravia quæque rependere quamtocius maturaret. Talia de homine ferocissimo audientes clerici, non mediocriter timebant sibi.

The king full of threats against all who oppose him.

Erant sub ipso tempore, apud urbem Andegaviensium, ex clericis Herefordensis ecclesiæ præeminentiores quædam personæ præsentes, pro eligendo episcopo ad regem venire disponentes. Erat unus ex his memoratus Walterus; qui et archidiaconus et canonicus erat Lincolniensis episcopi, et præbendatus etiam in ecclesia Herefordensi. Quem dum in episcopum ejusdem loci quidam præfici exoptarent, metuebant ne simultate præsenti, qua adversus Lincolnienses regius intumuerat animus, sui desiderii præpediretur effectus.

Canons of Hereford at Angers; on their way to the king, to elect a bishop. Walter Map proposed as a candidate.

Communi igitur consilio Herefordenses cum Lincolniensibus, assumptis secum decano et præcentore Andegavense, necnon et aliis quibusdam [ipsius][2] ecclesiæ canonicis, ad episcopum pariter convenientes, summis ei nisibus conati sunt persuadere, quatinus pro malitia præsentium dierum, ut suus archiepiscopus crebro præmonuerat, tempus redimendo nuntios ad regem destinaret; eique, in auxilia sumptuum, certam pecuniæ summam se daturum sponderet; ac tali compendio

The united attempt of the canons of Lincoln and Hereford, and others, to persuade Hugh to promise money to the king. This on Friday, March 26, as appears *infra*.

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[1] *quod Lincolniensem . . . computaret*] So MS.; Lincolniensem . . . computari, Pez.

[2] *ipsius*] Not in MS.; added from Pez.

seipsum, a labore dispendioso et solicitudine anxia
93. absolutum, ad suam quamtocius sedem revocaret. "Jam," inquiunt, "non modo regna, sed et regiones "singulas bellicus hinc inde fragor concutit; turbantur "populi, urbes et vicos metus invadit. Nihil jam "tutum; non civitas ad inhabitandum, non agger[1] "publicus ad viandum. In brevi, nec manere in his "locis securum erit, nec abscedere liberum."

The disturbed state of the country.

In talibus, totum pene diem usque ad vesperam, consiliarii nostro Job non parum onerosi decrevere. Nam et isti a tribus locis convenerant, ut hæc illi consulerent, et his eum quasi consolarentur. Hic vero solus, non contra tres solum homines, sed contra totidem hominum turmas indefense[2] repugnans, rationes eorum vacuas ratione ostendebat. Hoc enim non, ut illi sentiebant, tempus redimere, sed tempus perdere, et quidem turpissime, astruebat: ubi dignitas et libertas ecclesiæ laicali adeo substernitur satellitio, ut nec personis nec possessionibus ecclesiasticis ecclesiastica quies et tranquillitas concedatur, nisi pretio importabili pro laicorum arbitrio hodie pax redimatur, quæ crastino[3] rescindatur. Et ille quidem talia de redemptione tali sentiebat et proferebat.

Job. ii. 11.

Nobis vera jam satis factum est conspicabile, quid per hujusmodi exactiones ille Spiritu Dei plenus prævideret in ecclesia Anglicana paulo post eventurum; qui inpræsentiarum videmus, expulsis et in exilium trusis monachis et clericis, episcopis et archiepiscopis, non partem quamlibet, sed universitatem pariter bonorum suorum, laicorum cessisse rapinis. Cum igitur vehementius insisterent consiliatores memorati, ut, procrastinatione remota, statim acquiesceret consilio jam diutissime reprobato; ille, nimio affectus tædio, quia

The author writing temp. John, when the clergy, &c. in exile.

[1] *agger*] ager in MS. and Pez. Pez. has *ager . . . . ad manendum*, instead of *viandum*.

[2] *indefense*] So MS.; indefesse, Pez.

[3] *crastino*] So MS.; die crastino, Pez.

cernebat eos, quantum in proposito pertinaces, tantum, nisi eis morem gereret, animo implacabiles, invisum tandem colloquium ita conclusit;

"Jam," inquit, "fratres, ista quoad præsens sufficiant: mane, inspirante Domino, in unam et bonam "conveniemus sententiam, quam ipse ad nominis sui "gloriam novit[1] uberius profuturam. Nox enim habet "consilium, ut frequentius experimento docti sumus." 93 b.
Illis post hæc recedentibus, ipse afflictus et spiritu anhelus confitebatur se vix unquam in tam brevi[2] tantum tædii pertulisse. Sedit vero meditabundus aliquamdiu, omnipotentem Dominum intimo cordis affectu exorans, ut sic perplexitatis tantæ nodum[3] effugeret, quatinus et illum minime offenderet, et amicos ac filios nequaquam velut aspernando eorum sententiam scandalizaret. Laxatis autem membris demum in soporem, cordis ejus intima somniare[4] cœperunt. Tunc, post longas visionis almifluæ delicias, hanc cœlitus emissam vocem audivit: "Mirabilis Deus in sanctis suis, Deus "Israel; ipse dabit virtutem et fortitudinem plebi "suæ; benedictus Deus." In hac voce ille somno excitus stratum deserit;[5] solitoque citius ad confessionem, quam die qualibet Sabbati faciebat, accessit. In qua sese vehementer reprehendebat super quantulacunque titubatione hesterna, qua vel specietenus continentiæ[6] suæ noxia consulentibus prærogasset. "Spero tamen," inquit, "ut confitenti et deflenti iniquitatem meam "propitietur mihi Dominus noster clemens et pius, et "juxta omnia mirabilia sua eruat nos a præsenti an"gustia."

The voice from heaven to Hugh in his sleep. Ps. lxvii. 36.

Hugh confessed every Saturday.

Ecce autem in brevi post hæc venit ad eum venerabilis abbatissa de Fonte Ebraldi, indicans ei secretius

The abbess of Fontevrault tells

[1] *novit*] So MS.; noverit, Pez.

[2] *brevi*] So MS.; brevi mora, Pez.

[3] *nodum*] So Pez.; modum, MS.

[4] *somniare*] So MS.; Dominum somniare, Pez.

[5] *deserit*] So MS.; deseruit, Pez.

[6] *specietenus continentiæ*] So MS.; speciem convenientiæ, Pez.; the editor of which suggests *conniventiæ* as, perhaps, the right reading.

Hugh of the king's wound.

regem, telo balistæ percussum, ancipiti sorte inter confinium vitæ et lethi fluctuantem, dies jam aliquot in nimiis doloribus protraxisse. Quantum vero recolere possumus, rex ipsa die[1] jaculatus est ictu lethali, qua episcopus adeo cruciatus fuit importunitate[2] sinistri consilii. Eo autem interstitio temporis, quod ictum et nuntium intercessit regii vulneris, nemo etiam, unde mirabamur, ei quidquam loquebatur super diffinitione tam ardui tamque urgentis negotii. Ipse vero sub silentio præstolabatur salutare Dei.

Friday, March 26, 1199.

Lament. iii. 26.

Hugh requested to perform service in Angers cathedral on Palm Sunday, April 11.

94.

Decanus interea et canonici Andegavensis ecclesiæ rogabant eum, quatinus instanti die Dominica Palmarum divinum apud eos exequeretur officium; quia suus pontifex a curia necdum redierat Romana, quo[3] nuper episcopalem perceperat consecrationem. Quibus ille acquiescens, cum jam præcedenti Sabbato ad urbem tenderet memoratam, medio itinere occurrit ei clericus quidam nomine Gilbertus de Laci, verbis certissimis annuntians regem mortis jam debitum exsolvisse; quem et die sequenti ad vestigia patris sui apud monasterium Fontis Ebraldi tradendum innotuit sepulturæ.

On his way to Angers, Saturday, April 10, is met by Gilbert de Laci, announcing the king's death, and his funeral the next day at Fontevrault.

His vero[4] auditis, altius ingemuit; seque ad locum designatum in obsequium funeris mox suis intimavit esse iturum. Quod ne faceret, eorum pene universitas dissuadere tentavit. Ubi autem pervenit ad urbem, agnovit jam circumquaque hos percrebuisse rumores, passimque viantibus violentias inferri, et rapinas undique exerceri. Nam et suorum quidam, qui ab Anglia ei sumptus afferebant, in manus prædantium inciderunt, qui eis quadraginta marcas argenti abstulerant. Suadebant igitur amici, una cum domesticis suis, ne

The lawless state of the country, upon the king's death being known.

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[1] *ipsa die*] Richard received the wound on Friday, March 26. He died Tuesday, April 6. When convinced of his danger, he sent for his mother, who was then at Fontevrault.

This accounts for the abbess having early information of the king's critical state; the queen, no doubt, was her guest.

[2] *importunitate*] So MS.; importunitatibus, Pez.

[3] *quo*] So MS.; in qua, Pez.

[4] *vero*] So MS.; ille, Pez.

seipsum et suos talibus exponeret tumultibus; quin potius in civitate resideret, quousque regi defuncto princeps legitimus succederet, per quem violentorum nequitiam comprimi eveniret. Asserebant namque plurimi, tantam eorum esse perversitatem, quod non magis deferrent pontifici quam personæ cuidam laicali. "Quid "vero," aiebant, "vobis suppeteret consilii, si, quod "Deus avertat, in remota solitudine vecturis et vestibus "vos per istos contingeret spoliari?"

Ad hæc ille, ut vere justus, qui sicut leo confidens absque terrore in omni terrore fuit, immo et illato semper terrore constantior, infit: "Satis utique patet, "quanta in hoc itinere timenda, sed timidis, occurrere "possunt. Verum mihi multo magis timendum existimo, ne domino quondam et regi meo meam ignaviter videar in tali articulo subtrahere præsentiam, "nec fidem vel gratiam mortuo reservem, quam vivo "semper devotus exhibui. Quid enim,[1] si nobis molestiam intulit, dum sibi a malignis adulantium consiliis minus cavit? Certe sed præsentiam meam "nunquam non cum[2] summo excepit honore, nunquam "me inexauditum dimisit, cum ei proprio ore super "negotiis meis aliqua suggessi. Si quid in absentem "deliquit, obtrectantium livori, non suæ id debuit pravitati seu malitiæ ascribi. Reddam igitur vicem, "pro viribus meis, mihi sæpius ab eo impensis honoribus; nec per me stabit, quin ejus obsequiis devotus "assistam.[3] Si pergenti prædones occurrant, si equos "tollant, si vestes auferant, eo expeditius pedes incedent,[4] quo fuerint vestium sarcinæ leviores. Si et "pedes constringantur, et incedendi facultas denegetur, "tunc primo legitime excusabitur absentia corporalis,

Prov. xxviii. 1.

Hugh, a very lion in danger, insists upon going to Richard's funeral.

94 b.

[1] *Quid enim*] So MS.; Quid enim mirum, Pez.

[2] *nunquam non cum*] So MS.; nunquam sine, Pez.

[3] *assistam*] So Pez.; existam, MS.

[4] *pedes incedent*] So MS.; incedemus (only), Pez.

"cum non suo vitio sed alienis fuerit remota obsta-"culis."

Sets out, with few attendants, for Fontevrault.

Hæc dicens, relictis in civitate sociis, et universa pene supellectili sua, uno tantum ex minoribus clericorum suorum, et uno cum paucis ex clientibus monacho secum pergentibus, ire cœpit. Audiens vero reginam Berengariam in castro morari quod Beuford appellatur, divertit a via publica; et per horrida silvarum loca, ut eam super viri sui consolaretur interitu, ad memoratum oppidum pervenit. Locutusque ad cor viduæ mœrentis, et usque ad animam pene consternatæ, miro modo spiritum ejus delinivit. Quam optimis sermonibus, ad habendam in adversis tolerantiam, in prosperis cautelam informans, celebrata ibidem missa, ac benedictione solenni reginæ, cum aliis qui aderant, multa ex devotione impertita, recessit continuo. Pervenit autem ipsa die ad oppidum quod Samur dicitur; exceptusque cum lætitia et occursu festivo[1] ab oppidanis illis, apud prædictum Gilbertum de Laci, tunc ibi scholis vacantem, nimiis ejus devictus precibus mansit. A quo liberalissime exhibitus,[2] sequenti mane, Dominica[3] Palmarum die, venit ad monasterium Fontis Ebraldi; obviosque habuit, in ipsis foribus ecclesiæ, regii funeris portitores. Quo demum honorificentissime, juxta magnificentiam regiam, tradito sepulturæ, rediit[4] denuo ad hospitium prætaxatum. Inde per triduum continuatim[5] ad monasterium pergens suprascriptum, missarum et psalmorum replicatione, tam regibus ibidem sepultis, quam fidelibus cunctis in Christo quiescentibus, veniam implorabat, et lucis perpetuæ felicitatem.

Goes out of his way to Beaufort castle, to visit queen Berengaria.

Arrives the same day at Saumur. Where entertained by Gilbert de Laci.

The next morning, Palm Sunday, arrives at Fontevrault just in time for the funeral.

Performs masses there for the dead, the three following days.

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[1] *lætitia et occursù festivo*] So MS.; litania in occursu festino, Pez.

[2] *exhibitus*] So MS.; exceptus, Pez.

[3] *Dominica*] So MS.; Dominica videlicet, Pez.

[4] *rediit*] So MS.; rediit episcopus, Pez.

[5] *continuatim*] So MS.; continuatum, Pez.

CAPITULUM XI. 95.

Quomodo Johannes, agnominatus Sine-terra, in locum fratris sui regis Ricardi succedens, circa primordium principatus sui se habuit;[1] *sive quo ad reverentiam episcopi, seu quo ad notabile præsagium sui.*

Feria vero quarta jam dilucescente, frater regis Johannes cognominatus Sine-terra, susceptus est apud Chinonem a proceribus quibusdam Anglorum castrum ipsum servantibus, ut præesset omnibus loco sui fratris. Familia quoque regis defuncti ibidem constituta se ad ipsum contulit eadem die. Præstiterat enim solenne juramentum, quod testamentum regis defuncti fideliter exequeretur; quod præterea legitimas priorum consuetudines, justasque terrarum sive populorum leges quibus erat præficiendus, inviolabiliter conservaret. Rex quidem,[2] modico ante obitum suum tempore, terris omnibus quas habuit ipsum destituerat; eo quod accepisset eum cum rege Francorum in sui proditionem conspirasse. Qui sub ea tempestate qua rex occubuit, apud nepotem suum Arturum in Brittannia fuit. Fratris vero nece audita, Chinonem venit cum paucis: misitque statim ad episcopum,[3] in burgo supradicto consistentem, et repatriandi commeatum præstolantem, suppliciter[4] exorans quatinus suam ei celerius exhibere dignaretur præsentiam. Ad cujus sibi occurrentis in via conspectum, ille gaudio gavisus immenso, admisso equo, ei, relicto comitatu universo, obvius processit;[5] eumque veneratus, rogavit ut ab eo minime discederet, sed

A.D. 1199. Wednesday, April 14. John, surnamed Lackland, at Chinon. His oath.

Had been shortly before stripped of his possessions by Richard.

At time of Richard's death, John with his nephew Arthur in Britanny.

Begs for Hugh's presence.

His joy at meeting Hugh; and anxiety to keep Hugh with him.

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[1] *habuit*] So MS. here; habuerit in Table of Chapters, *supra* p. 223.

[2] *Rex quidem*] So MS.; Rex quidem defunctus, Pez.

[3] *episcopum*] So MS.; episcopum nostrum, Pez.

[4] *suppliciter*] So Pez.; simpliciter, MS.

[5] *ei relicto . . . obvius processit*] So MS.; et relicto . . . obvius ei processit, Pez.

pariter secum reversurus in Angliam, in partibus transmarinis contubernium sibi exhiberet individuum. Quod ille se nequaquam facturum prolatis rationibus insinuans, venit tamen cum eo usque Samur,[1] cum prius visitassent apud Fontem Ebraldi busta regalia, patris scilicet et fratris illius.

They visit Fontevrault together.

Ubi quæ tunc gesta sunt, cum sint notitia et imitatione digna, non videntur desidioso silentio supprimenda. Cum enim novus ille tantarum gentium dominus, plurima stipatus nobilium turma, ad ostium chori manu propria diutius pulsans, ingredi vellet, ut sepulchra videret prædictorum, seque orationibus sanctæ illius commendaret congregationis, responsum accepit a duabus
95 b. reverendæ gravitatis sanctimonialibus, quia nulli mortalium liceret aut conventum inspicere, aut septa interiora adire, nisi sub præsentia abbatissæ suæ. "Illius," inquiunt, "reditum operiri vos[2] oportet, quæ mox de "itinere speratur reversura. Nec durum reputet ex- "cellentia vestra, quod nec illius intuitu ordinis nostri "statuta infringimus. In hoc potius claræ[3] memoriæ "genitor vester vobis imitandus censeatur, qui in viris "religiosis id quam maxime venerabatur, si tradita "sibi majorum instituta rigida et inviolabili devotione "observarent." His ita[4] prolatis, virgines illæ prudentes pulsantem principem compescunt et excludunt; clausisque diligenter foribus, ad socias revertuntur.

John refused admittance to the choir of the church, in the absence of the abbess.

Is vero ad episcopum conversus, rogabat eum quatinus petitionem suam, pro suffragiis illarum apud Deum obtinendis, ancillis Christi exprimeret; plurima etiam bona, quæ eis conferre disponebat, eisdem propalaret. Cui ille, "Nostis," inquit, "quia satis aversor omne "mendacium: cavebo igitur mihi ne labiis[5] promissa "vestra enuntiem, nisi hæc certissime a vobis implenda

John's benefactory intentions towards Fontevrault.

Hugh doubts the value of his pro-

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[1] *Samur*] So MS.; in Samur, Pez.

[2] *operiri vos*] So MS.; igitur vos expectare, Pez.

[3] *claræ*] So Pez.; divæ, MS.

[4] *His ita*] So MS.; His dictis et ita, Pez.

[5] *labiis*] So MS.; labiis meis, Pez.

" præsumam." Jurat ille se non modo quæ tunc promittebat impleturum, sed pro tempore et loco hæc se abundantius cumulaturum. Quod[1] episcopus sanctimonialibus, ipso astante, exposuit; ejusque auspicia precibus illarum meritisque commendans, data universis benedictione, una cum ipso[2] discessit. Cui[3] plurima jam de pietate in Deum, de clementia in subditos, de justitia in universos disseruerat.[4] Qui ad omnia se paratum, animoque pronum ac devotum contestans, ei tanquam patri et præceptori se ex integro semper pariturum affirmans, totius sui moderationem ejus sanctitati attentius commendabat.

mises, and tells him so plainly.

John's good professions.

Cui etiam, inter amicæ confabulationis verba, productum e sinu lapidem inclusum auro, et collo suo appensum ostenderat; asserens hunc cuidam suorum progenitorum cum tali fuisse cœlitus pollicitatione[5] 96.
donatum, quod nunquam privaretur avitæ dominationis amplitudine, quisquis successorum suorum ipsum meruisset possidere. Ad hæc vero episcopus confestim responderat, "Non," inquiens, "in lapide insensibili " fiduciam ponatis, sed tantum in lapide vivo et vere " cœlesti, Domino[6] Jesu Christo. Huic fundamentum " cordis vestri, huic spei vestræ anchoram firmissime " imprimatis. Hic enim solidus et vivus lapis, ut " omnes sibi resistentes conterit, ita sibi innitentes de- " fluere non sinit; sed ad altiora semper attollens, " ipsos etiam ad ampliora promerenda dilatando ex- " tendit."

John's amulet.

Its virtues.

Hugh's exhortations thereon.

Cum vero ad porticum jam pervenissent, ecclesiam egressuri, ubi species seu imago extremi examinis, quo electi a reprobis secernuntur, eleganter satis pro modulo humani exprimitur artificii opere sculptoris, epi-

Porch of Font-evrault church, with sculptures of

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[1] *Quod*] So MS.; Quod tandem, Pez.

[2] *ipso*] So MS.; ipso rege, Pez.

[3] *Cui*] So MS.; Cui etiam, Pez.

[4] *disseruerat. Qui*] So Pez.; deseruerat. Quid, MS.

[5] *pollicitatione*] So Pez.; pollicitaone, MS.

[6] *Domino*] So MS.; Domino nostro, Pez.

the last judgment. scopus comitem, futurum in proximo regem, manu protraxit ad lævam Judicis, ubi reges cum suis insignibus inter damnatos, audituri "Ite maledicti in ignem "æternum," a gehennalibus tortoribus rapiuntur in Tartarum. Tunc ait episcopus: "Horum ejulatus et "interminabiles cruciatus vobis indesinenter animus "repræsentet; hæc perpetua supplicia vobis ante cordis oculos assidue versentur; horum malorum sedula "recordatio doceat vos, quanto sui dispendio aliis ad "tempus modicum præficiuntur regendis hominibus, "qui seipsos male regendo sine fine cruciandi dæmoniacis subjiciuntur spiritibus. Hæc dummodo vitare "licet, semper expedit formidare; ne cum non licet, "jugiter postmodum contingat tolerare." Dicebat quoque cœlaturam seu picturam hujuscemodi in ipsis ecclesiarum aditibus congrua satis ratione prætexi, quatinus intraturi, et pro necessitatibus suis Dominum rogaturi, hanc summam et supremam necessitatem suam esse sciant, ut impetrent veniam pro delictis; qua impetrata securi[1] permaneant a pœnis,[2] et gaudeant in deliciis sempiternis.

Matt. xxv. 41.

Hugh's exhortation thereon.

96 b.

Et quidem episcopus talia prosecutus est. Sed O utinam, O Johannes, qui usque in diem hunc, quo annus jam quartusdecimus elabitur ex quo ista dicta et facta sunt, omnia videtur oblivioni tradidisse, quæ illa die vidit, audivit, promisit, et dixit; O, inquam, quod tunc fecit et dixit utinam vel nunc sero recordetur, et, licet id penitus a pluribus desperetur, ad evadendum perpetuum interitum tandem animetur. Cum enim in Deum et proximum, cum in clerum et populum tanta commiserit, ut esse videatur plaga ejus incurabilis, et excessus irreparabilis, ipse tamen, oculo mentis obturato, nec quæ præsentialiter patitur sentit, nec quæ post modicum pati meretur intelligit, confusionis suæ atque dejectionis certa dispendia. De quo, jam teste toto pene mundo,

14th John, *i.e.* from Ascension day 1212 to Ascension day 1213. The author then writing.

The desperate state of John at this time.

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[1] *securi*] So MS.; et securi, Pez.
[2] *pœnis*] So MS.; gehennæ pœnis, Pez.

Prov. xviii. 3.

impletur illud quod dicit Scriptura, "Impius cum venerit in profundum malorum contemnit." Utinam vero imminens vexatio det ei intellectum, ut saltem tunc studeat æternam vitare calamitatem, cum temporalem funditus amittet potestatem, et de sinistra se in dexteram transferat supremi Judicis, cum experietur quid habeat ponderis judicium quod parvipendit ecclesiasticæ severitatis. Id enim se facturum in loco superius memorato asseruit.

John's good resolutions, as shown in his remarks on this sculpture of the last judgment.

His overacted good and humble behaviour for a few days.

Transiens quippe, et manu trahens secum episcopum ad parietem oppositum, eique ostendens reges, speciosis insignitos coronis, angelico ductu in gaudium tendentes superni Regis: "Hos," inquit, "domine episcope, nobis "potius monstrare debuistis; quorum exemplum atque "consortium sequi et assequi habemus in votis." Tam vero in gestu et affatu, paucis [1] post hæc diebus, humilem se ostendebat et submissum, ut videretur excedere modum. Occurrentibus sibi [2] mendicis, ac fausta imprecantibus, corpore incurvato et capite altius demisso gratias diligenter referebat: salutantes se pannosas etiam aniculas mitissime resalutabat. At vero post
triduum, lætificatos non mediocriter ex his, tam epi- 97.
scopum quam et alios ista conspicientes, ex aliis gestis et dictis incongruis multo amplius contristavit. Ex quibus, gratia compendii plurima supprimentes, pauca referimus; ut conjiciat prudens auditor, ubi talem perpenderit radicem, qualem æstimare liceat secuturam fructuum ex eadem arbore fertilitatem.

Easter Sunday, April 18.

John's strange and irreverent behaviour at divine service.

Cum igitur, die sacratissimo resurrectionis Dominicæ, oblaturus ex more ad [3] manus accessisset episcopi altario assistentis, aurea ei numismata a cubiculario suo, sicut mos regius exigebat, bissena dabantur in palmam; hæc ille, stipatus undique haud modica turba nobilium, cum staret ante episcopum, diutius intuens et quasi ludendo exagitans, tam diu offerre distulit, quousque omnes eum

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[1] *paucis*] So MS.; ille paucis, Pez.

[2] *sibi*] So MS.; sibi obiter, Pez.

[3] *ad*] So MS.; ille ad, Pez.

intuentes mirarentur. Tandem præsul, motus ob hujusmodi[1] ejus gestum tali hora et in tali loco, "Quid ita," inquit, "respicis?"[2] Qui ait illi: "Istos sane aureos "intueor, mecum reputans quia ante dies paucissimos "si tenuissem eos, non vobis illos offerrem, sed meæ "potius crumenæ inferrem; verumtamen jam modo "accipite illos." Indignatus ad hæc vir Dei, et vice illius vehementer erubescens, ut erat mentis piæ et cordis generosi, protensum ad se retraxit brachium suum, nec illius aurum contingere passus, nec suam dexteram ore tam avaro sustinens exosculari; fremens vero in semetipso, et caput suum movens in eum, "Jacta," inquit, "ibi quod tenes, et recede." Qui in pelvim argenteam, in quam oblata congregabantur, nummos ipsos projiciens abscessit.

Hugh's indignation, and rebuke.

Nihil vero sibi de oblatione quisquam eorum qui episcopo adhærebant, in aliena unquam ecclesia, nisi forte ubi ecclesias dedicaret, retinere præsumpsit; dicente sæpius ipso satis injustum videri,[3] ut ab ara alterius illi quidquam temporale asportent, qui de gratia locum ipsum custodientis spiritualem mentium alimoniam ibidem percipiant.[4] Hoc quoque tam in propria, quam in aliena ubique diocesi [observabat, et][5] observari a suis faciebat. Nec de ista ergo suorum quilibet oblatione quidquam accepit. Videbatur autem
97 b. tunc quibusdam, quia Dominum in hoc imitaretur[6] fidelis et prudens servus ejus. Ut enim Dominus ad
Gen. iv. 5. Chaim et ad munera ejus olim non respexit, ita modo servus Domini, quia muneris oblatorem non immerito improbavit, vel ejus munus tangere contempsit. Qui verbum Domini astantium multitudini prædicare exor-

Hugh, in other churches than his own, allowed none of his adherents to partake of the offerings.

Hugh's long sermon this same Easter day.

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[1] *hujusmodi*] So MS.; hunc, Pez.

[2] *Quid ita . . . respicis*] So MS.; Quid, inquit ad illum, ita respicis, Pez.

[3] *videri*] So MS.; videri sibi, Pez.

[4] *percipiant*] So MS.; participant, Pez.

[5] *observabat, et*] Not in MS.; added from Pez.

[6] *imitaretur*] So Pez.; miraretur, MS.

sus, cum de bonorum seu malorum principum moribus
et præmiis postfuturis multa dissereret, dum ab aliis
devote acclamaretur sibi, [princeps] memoratus, [more]
principum qui mane comedunt,[1] tam materiam quam
moram sermonis non æque ferens, tertio misit ad eum,
flagitans obnixe ut sermoni metam ponat, [et][2] divina
percelebret, quatinus sibi post tanta jejunia vesci con-
cedat.[3] Sed fortis evangelizator noster, qui super mon-
tem excelsum conscenderat, vota et mandata ipsius
longe despiciens, quin et vocem fortius exaltans, multi-
tudinem maximam auditorum tam diu pane spiritualis
doctrinæ cibare non destitit, donec, cunctis acclaman-
tibus, plurimis quoque illacrymantibus, ad digne per-
cipiendum panem sacramentalem, qui de cœlo descendit
et dat vitam mundo, eos sufficienter pro tempore infor-
maret. Princeps vero ille, utriusque refectionis, verbi
scilicet et sacramenti expers, carnem suam carnibus
saturare festinans, mentis jejunia non curabat. Neque
enim ipso die Paschæ, sed nec sequenti festo Ascensionis
Dominicæ, quando in regem promotus est, sacræ com-
munionis mysteria percipere acquievit. Ferebatur quo-
que a familiaribus ejus, quia ex quo discretionis annos
attigit illius nunquam particeps extiterit.

Applauded by the congregation.

Eccles. x. 16.

John's disgust with it: his hurry to get to dinner.

Is. xl. 9.

John does not receive the sacrament.

Nor again at his coronation, on Ascension day.

Said to have never received it, since arrived at years of discretion.

Post hæc, octava die Paschæ, dum apud Rothoma-
gum intra sacra missarum solennia ducatus susciperet
insignia; cum solenni more ei daret archiepiscopus
lanceam in manus, vexillum præferentem quo duces
Neustriæ honoris sui investituram solebant percipere;
ille, audito tumultu applaudentium et pueriliter cachin- 98.
nantium adolescentium quondam sodalium suorum, ut
erat divinis animo parum intentus, ad eos post tergum
levitatis instinctu conversus, dum jocantibus et ipse
arrideret, hastam quam minus firmiter apprehenderat
decidere permisit in terram. Quod sibi ominis fuisse

Sunday after Easter, April 25, at Rouen, John invested with the insignia of the duchy of Normandy.

John's irreverent and childish conduct.

Lets the lance fall: a bad omen,

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[1] *princeps memoratus . . . comedunt*] So Pez.; memoratus principum ille primus qui mane comedunt, MS.

[2] *et*] Not in MS.; added from Pez.

[3] *concedat*] So MS.; concedatur, Pez.

presaging the loss of the duchy. signum infausti, consona pene universorum qui aderant interpretatio asserebat. Jam vero rei hujus præsagium clarius enitescit, dum, illo enerviter lasciviente, non solum ducatus Normannici, immo et, cum aliis provinciis et comitatibus, Aquitanici etiam ditionem amisit. Supremo nimirum omnium Rectore id juste disponente, ut qui ad ipsum usque in præsens cor suum dirigere, et spem in eo figere neglexit, nec ipse manu valida sibi commissos regere, nec eorum subjectionem sibi diutius quiverit vindicare.

Aquitaine, &c., also lost by John.

Verum de principis hujus principiis, hominis videlicet qui non posuit Deum adjutorem suum, hæc ita summatim perstrinxisse sufficiat. Restat vero ut ad retexendum finem vitæ hominis, habitantis jugiter in adjutorio Altissimi, et in protectione Dei cœli finaliter commorantis, in aliis remota jam nimium hæc nostra qualiscunque recurrat oratio.]

Ps. li. 9.

Ps. xc. 1.

Capitulum XII.

Quomodo apud vicum qui Flecche dicitur, missas solenniter celebrando, violentiam prædonum, equos diripientium et sarcinulas suorum, evaserit. Itidemque Cenomannis, hymnos matutinarum protractius cantando, armatorum insidias eluserit. Et demum cum gaudio triumphali ad suos in Anglia redierit.

The author intentionally omits many of the events of Hugh's life; which have been already described by other writers.

Cum enim styli velocioris impetum usque ad lectoris tædium effluere pertimescimus, de gestis insignibus dictisque memorabilibus viri beatissimi satis innumera ex consulto præterimus. Quod eo confidentiori animo facere præsumimus, minusque suppressæ veritatis fraude nobis metuimus, quo a nobis omissa, sicut supra memoravimus, ab aliis commodius dicta scriptoque indita esse certissime speramus. Cursim igitur ea quæ restant
98 b. usque ad felicem excessum ipsius perstringimus, ne

aliunde jam tenentibus, aut postmodum percepturis potiora, hæc nostra non modo superflua, sed etiam videantur onerosa. Ne vero ut etiam præsumptuosa condemnentur, eorum arbitrio relinquimus providendum, quorum sumus imperio compulsi ad scribendum.

Sciendum itaque ipsum vere mundi exulem, et cœli civem, ex tunc quam maxime præsentis incolatus sui dispendia exhorruisse, cœlestisque habitationis desiderio flagrasse, ex quo plenius animadvertit optatam a quibusdam regni mutationem ad deteriora vergere, et speratam status ecclesiastici meliorationem in adversum cedere. Ad ecclesiam ergo suam quamtocius censuit repedandum, quatinus saluti commissarum [sibi][1] solertius provideret animarum, sibique liberius, ex uberiori fructu pietatis omnimodæ, ad superna gaudia exquireret commeatum.

Valedicens itaque memorato principi, recessit ab eo secunda feria Paschæ. Cumque pervenisset ad villam quamdam in qua hospitari decreverat, quam incolæ Fleche vocant, ingressus ecclesiam missas celebrare parabat. Et ecce, illo necdum sacris vestibus induto, turbati ad eum accurrunt ministri sui, nuntiantes equos et rhedas ipsius ab illius loci custodibus retineri, quosdam etiam ex sagmariis suorum a prædonibus abduci. Erant vero in comitatu ipsius dominus Gilebertus Rovecestrensis episcopus, et clerici diversorum locorum quam plurimi. Qui omnes [unanimiter][2] rogabant eum, quatinus prætermissa, ob tantæ necessitatis et perturbationis eventum, missarum celebratione, evangelium sibi legi contentus foret, utque se et suos expediret a tantis periculis animum intenderet. Qui nil turbatus ex his quæ a raptoribus gerebantur, sed nec motus ex his quæ a comitibus suggerebantur, ut surdus et mutus ad audita, cœptis tantum insistebat. Nec simpliciter et plane sacrum contentus officium peragere,

Monday, April 19, Hugh bids farewell to John, and departs for England. La Flèche. His horses, &c. seized. Hugh just beginning mass.

Gilbert de Glanville, bishop of Rochester.

Hugh's companions terrified. He refuses to shorten the service. 99.

[1] *sibi*] Not in MS.; added from Pez.

[2] *unanimiter*] Not in MS.; added from Pez.

immo sandaliis, tunica, et dalmatica, cum cæteris insignibus utens, utque universos divino præsidio melius communiret, pontificalem benedictionem agendis[1] interserens, missam more solenni quam devote peregit. Omnibus ergo rite completis, dum sacris se exuit induviis,[2] accurrunt ipsius loci magistratus in ecclesiam, suppliciter et obnixe veniam petentes, quod impedire suos vel turbare[3] præsumpsissent. Spondent quoque obsequia, si dignaretur pernoctare in loco: sin autem duxerit ulterius procedendum, conductum[4] ad loca tutiora pollicentur. Quos ille satis hilariter allocutus, ut erat spirituali jocunditate ab[5] cœlesti repletus convivio, conductum illorum non respuens, continuo ab eis recessit. Ipsaque die, cum universo comitatu, ad monasterium sancti Petri in suburbio constitutum Cenomanensi pervenit.

The magistrates beg pardon.

Same day Hugh arrives at St. Peter's abbey near Le Mans.

Sequenti diluculo, dum matutinale exsolvit[6] officium, et longas more solito recitari facit lectiones, tumultus ingens a mœnibus civitatis increpuit. Milites namque cum manu armata, directi a comitissa Brittanniæ et ejus filio Arturo, insultum fecerant, ut Johannem prænominatum caperent; qui nocte quidem ipsa illuc advenerat, sed præsentiens insidias sibi paratas, ante lucis exortum[7] urbem clanculo pertransierat. Hæc ut primum agnovit Girardus, quidam ex clericis episcopi, turbulenter satis et anxie ei studuit quæ didicerat nuntiare; orans instantius ut officium quod agebat brevitatis lectionibus percantaret; quatinus, discursantium manus armatorum dubia adhuc sub luce facilius declinando, cum sociis qui jam præcesserant instantem tutius perageret diætam. Verum ille, ut hunc quoque

The next morning, when Hugh at Matins, assault on Le Mans by troops of the countess of Britanny, in hopes of surprising John.

John's narrow escape.

The alarm of Girard, Hugh's clerk.

Hugh tranquilly

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[1] *agendis*] So MS.; in agendis, Pez.

[2] *induviis*] So MS. (See Glossary, *infra*); indumentis, Pez.

[3] *turbare*] So MS.; perturbare, Pez.

[4] *conductum*] So MS.; conductum ex suis, Pez.

[5] *ab*] So MS.; ac, Pez.

[6] *exsolvit*] So MS.; Deo exsolvit, Pez.

[7] *exortum*] So MS.; ortum, Pez.

turbinem impavidus excepit, sic tranquille cum omni diligentia debitos Deo hymnos persolvit. Nec plane ad insipientiam sibi. Nam dum moratur, affuit ejusdem loci abbas; qui illum eques præcessit, et per semitarum compendia illæsum deduxit ultra civitatis suburbia. Ex his vero qui ipsum præcesserant, plures intercepti atque detenti sunt hostili violentia. Reliquit autem ibidem, in custodia prædicti abbatis, rhedas duas, cum equis aliquibus, et varia supellectili. Quæ simul omnia præfata comitissa, ad civitatem ipsam sequenti die adveniens, ad ipsum deduci fecit, orationibus illius seipsam et filium suum studiose commendans. Ipse vero Sagiensem tendebat ad urbem.

finishes the service.

By the abbot's help, safely leaves Le Mans.

99 b.

Courtesy of the countess of Britanny.

Sees.

Acceperat quoque relatione plurimorum, abbatem de Perseni optimis esse studiis præditum, probisque moribus valde insignitum. Audiens quoque illius cœnobium non procul a via qua pergebat esse constitutum, cupiens viri Dei notitiam sibi comparare, ejusque orationibus seipsum commendare, nec temporis inquietudine nec itineris potuit longitudine revocari, quin ad ipsum inquirendum alacri devotione properaret. Per devios itaque, suisque omnibus ignotos calles, cum paucis suorum ad diu quæsitum demum pervenit monasterium: reliquis servientibus et sociis recto itinere ad urbem præmissis, quo erat ipse hospitium subiturus. Cum agnovisset vero abbatem tunc esse absentem, celebrata missa discessit; totum videlicet expendens piæ devotionis unguentum in ipso justorum capite et domino Jesu Christo, quod participare decreverat cum[1] membro ipsius et servo fideli admodum [et][2] honesto.

Hugh goes out of his way to visit the abbot of Persigne.

Jam vero post hæc, omni sublato cujuscunque difficultatis obstaculo, ecclesiæ suæ gremio lætus excipitur; pacem exoptatam filiis reportans, multo quidem sudore sed multipliciori[3] honore partam, et toto vitæ ipsius

He returns to Lincoln.

[1] *cum*] So MS.; cum abbate, Pez.

[2] *et*] Not in MS.; added from Pez.

[3] *multipliciori*] So MS.; multiplici, Pez.

His warm welcome home.

spatio duraturam. Occurrebant vero undique[1] non modo ex civitate, et in civitate, vel[2] diocesi sua, turbæ lætantium et applaudentium tanquam duci eximio sublimiter triumphanti; verum plurimi quoque in Normannia, in Anglia ex populo et ex clero prorsus
100. innumeri, unanimiter ei conclamantes, "Benedictus "qui venit in nomine Domini." Ipse vero totum Deo, et nihil sibi tribuens, benedicebat Dominum, qui semper in omnibus triumphat suos in Christo.

Matt. xxi. 9.

2 Cor. ii. 14.

Capitulum XIII.

Quod anno sequenti, pace reformata inter reges, Johannem scilicet Anglorum et Philippum Francorum, Cartusiam adire cœperit. Et itineris illius incidentia, usquequo perveniretur ad sanctum Antonium.

May, A.D. 1200. Hugh crosses the sea at John's request.

Expleto[3] jam uno post regis coronationem anno, ad petitionem illius transfretavit iterum episcopus, ut interesset colloquio ipsius cum rege Francorum, in quo demum pax reformata est inter eos. Videbatur sibi tunc opportunum tempus invenisse vir Dei, ut domum inviseret Cartusiensem. Habuerat sane jamdiu in votis, ante vitæ præsentis excursum, locum semper amatum adire, statumque ordinis præsentialiter intueri; et gregis illius, quam pusilli tam et sanctissimi, aspectu et affatu, interna sua desideria ab externis tumultibus aliquantulum respirando uberius refovere. Optaverat profecto sarcinæ etiam pastoralis curæ ex integro, si daretur facultas, renunciare; ne mundanis litibus

His wish to visit the Great Chartreuse.

His desire to renounce the burden of the episcopal office.

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[1] *undique*] So MS.; illi undique, Pez.

[2] *vel*] So MS.; et in, Pez.

[3] *Expleto, &c.*] This is not quite exact. John was crowned on Ascension day, May 27, 1199. His first regnal year, which ended on Ascension day, May 18, 1200, could have been barely complete, when Hugh crossed the sea to the ratification of peace on Monday, May 22. See *Hoveden*, 456.

decidendis, sub prætextu spiritualis officii, ordine ut memorabat præpostero, totis ferme diebus cogeretur inservire. "Jam," inquit, "urbium prætores vel præ-"sides, et ecclesiarum præsules, eo fere solo distare "cernuntur, quod isti continuis, illi diebus interpolatis "forensibus vacant litigiis. Illis interdum licet rei "familiaris suæ utilitatibus consulere, istis ipsa etiam "animarum suarum negotia vix quandoque permittitur "tractare." Solicitaverat jam secundo vel tertio aures summi pontificis per internuntios super hujuscemodi cordis sui proposito: sed ille nullatenus acquiescens, non modo petitionem ejus repellebat, sed et petitionis mediatores durius objurgabat. Omnium sane difficiliores ac magis arduas negotiorum decisiones, quas inter fines totius Angliæ auctoritate ventilari contingebat apostolica, episcopo delegabant Lincolniensi, quotquot suis temporibus ecclesiæ præsederunt Romanæ pontifices summi. Personæ quæque nihilominus, et mediocres et infimæ, quantum de meritis præsumebant causæ suæ, tantum coram eo contra suos adversarios optabant litigare. Illos enim, sive viribus niterentur, sive armarentur dolis, sub examine judicis justissimi et veritas facilius convincebat, et æquitas citius percellebat. Nam et hoc quoque donum acceperat a Deo, ut sicut eo nemo æqui et recti tenacior, ita nemo inveniretur de facili, qui eo videretur velocior sive acutior in discussione veri et falsi. Quod in eo attendentes hi qui peritiores in jure, et in ventilationibus forensium sive ecclesiasticarum causarum exercitatissimi habebantur, miraculis ascribebant, dum ille talium insuetus, et quasi legum nescius, omnium præcederet acumina, et ingenia prævolaret juris peritorum.

His complaint of the heavy forensic duties imposed upon bishops.

His requests to be allowed to resign his bishopric angrily refused by the pope.

Papal delegate in all the more difficult causes.

100 b.

Litigants, believing the justice of their cause, anxious to have it tried before him.

No one, than Hugh, more quick or acute in detecting truth and falsehood.

To the astonishment of professed lawyers.

Vidimus quemdam in Londoniensium civitate præpotentem, Jordanum de Turri vocitatum, quem, auctoritate literarum domini papæ, in jus traxerant pauperes et pusilli duo, sub tutoribus adhuc agentes orphani, super iniqua detentione quarumdam domorum, hæreditaria successione ipsis competentium. Causam

Jordan de Turri, a powerful Londoner, an unjust detainer of property of two poor orphans.

ipsam in forum ecclesiasticum titulus, cui dicebatur inniti, adduxerat usurarum. Hic, die sibi præfixa, non quasi litigaturus, sed quasi litis progressum decisurus, ad episcopum, plurimo stipatus agmine propugnatorum potius quam advocatorum, accessit. Cui dum literatorie simul et viva voce inhibitiones precesque obtulissent stipatores sui, tam ex parte domini regis, quam et aliarum sublimium potestatum, necnon et civium communiter Londoniensium,[1] ne in causa procederet, quia si faceret hoc, ut asserebant, in suæ urbis præjudicium redundaret; cum assessores et domestici sui subsistendum esse in causa unanimiter decernerent; ille intra semetipsum paululum deliberans, hac demum voce oppressorem opprimit pupillorum. Meminerat enim pius

His mode of conducting his suit.

101. ille pater orphanorum scripturæ dicentis "Pupillo tu "eris adjutor."

Ps. x. 14.

Ait itaque: "Revera, Jordane, quanquam nobis "extiteritis[2] carus, nullatenus tamen contra Deum tibi "deferre valemus. Verum quia niti contra tot et tan- "tos fautores tuos, non modo parvulis istis, immo et "nobis ipsis nostrisque conjudicibus constat esse inutile, "quod sumus[3] acturi nolumus te latere. Pro me ipso "tamen loquor: liberabo animam meam. Scribam "igitur domino papæ, quia tu solus in terris istis ejus "jurisdictioni contradicis, ejusque auctoritatem solus tu "evacuare contendis." Hac ille sententia, ac si Parthica sagitta feriretur, præcordialiter tactus; nimirum intelligens, quanti foret ponderis relatio ista in auribus summi pontificis, præsertim emissa ab ore viri tanti nominis; tractare cœpit incontinenti cum suis, super restitutione facienda destitutis. Nec enim exitum alias[4] invenit. Verba quippe viri justi, sicut stimuli, et quasi clavi in altum defixi, non dico cedere, sed nec attingi

How Hugh, one of the judges delegate, induces him to make restitution.

Eccles. xii. 11.

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[1] *Londoniensium*] So Pez; Lincolniensium, MS.

[2] *extiteritis*] So MS.; extiteris, Pez.

[3] *quod sumus*] So MS.; quid simus, Pez.

[4] *alias*] So MS.; alium, Pez.

quidem rationibus aut blanditiis quiverant viri in generatione sua prudentissimi. Mox igitur conquerentibus ad condignum satisfecit; nec[1] sine enormi, ut asseruit, dispendio sumptuum, quos in fundo ipso expenderat. Sic una brevisque viri justi obtinuit allegatio, quod vix unquam crederetur obtinere causidicorum quantalibet multitudo.

Licet vero, in similibus persæpe casibus, naufraganti subsidium præstaret innocentiæ seu veritati, indignam tamen pontificis opera reputabat solicitudinem, quæ magis circa terrena et transitoria quam erga cœlestia et æterna sæpius versaretur. Portabat vero, sed in angaria, crucem hujusmodi actionum; de solius merito obedientiæ, excusationis potius suffragium, quam præmium rei commendabilis expectans.

Such forensic duties Hugh considered unworthy of a bishop.

Verum hæc innumeris verborum necnon et gestorum ejus non est necesse astrui documentis, quæ tamen scribenti ad manum satis occurrunt, cum talis animi ea sit in eo irrefragabilis approbatio, quod ad proprium scaccarium, sive compotum reddituum vel expensarum suarum nunquam residere, nunquam hujuscemodi domus propriæ ratiociniis dignatus est intendere. Quod vero episcopum domui suæ debere esse bene præpositum monet apostolus, ita implendum docebat, et ita implebat, ut viris fide et discretione opinatissimis hæc opera imponeret;[2] de quibus tanquam de seipso[3] confideret, dum irreprehensibiliter se haberent; secus vero agentes, quod diu quidem latere non poterat,[4] incontinenti amoveret. Nec enim privato erga quemlibet eorum, quibus dispensationes rerum crediderat, amore tenebatur; quos[5] fides et industria poterat commendare, non quæ-

Hugh would not even sit at his own exchequer, or give attention to the accounts of his own household.

101 b.

1 Tim. iii. 4.

[1] *nec*] So MS.; nec quidem, Pez.

[2] *imponeret*] So MS.; imponerentur, Pez.

[3] *seipso*] So Pez.; ipso, MS.

[4] *poterat*] So MS.; potuit, Pez.

[5] *quos fides . . . animare*] So MS.; quos fides et industria poterat commendare assumebat, non quos quævis arctior necessitudo, ut assolet, poterat animare, Pez.

vis arctior necessitudo ad perperam quid agendum ut assolet animare.

Roche d'Andeli. May 31, A.D. 1200, being Wednesday in Whitsun week, sets out towards Burgundy.

Verum iter ejus versus Burgundiam prosequamur. Licentia igitur a rege et archiepiscopo apud castrum de Andeli petita et accepta, ultima[1] die mensis Maii, quæ fuit quarta feria Pentecostes, proficisci cœpit. Quod vero impetus eum non carnis et sanguinis, ut quidam vaniloqui garriebant, sed revera Spiritus ageret, ut in ipsis jam primum fervescentis ardoribus æstatis tanti laborem itineris aggredi non timeret, hinc satis claruit; quod loca sanctorum reliquiis, aut religiosis servorum Dei conventibus celebria, nec solum in ipso itinere præsentia, vel itineri etiam contigua, verum quoque plurimum remota devotus adivit. Quia enim tempus instabat jam colligendarum frugum; quod ille, annis singulis, sanctæ vacationi dicare consueverat, ut dum alii materiali fructu frumenti, vini, et olei, suas exteriores satagerent replere apothecas, ille interius spiritualibus horum bonorum copiis multiplicari potuisset; decernit modo totum illius temporis spatium in religiosa fatigatione expendere, et, sicut consueverat, ad ecclesiæ suæ, agri videlicet Domini, culturam et sationem, tempore jaciendæ sementis redire.

The time of harvest, every year, Hugh's time for spiritual harvesting.

Meulan, and St. Nicasius. Procures a bone from the saint's head.

Imprimis itaque apud Meollentum sanctum adivit Nicasium. Quem suppliciter veneratus, auro etiam ei oblato, de capite ipsius os insigne, quod manibus extraxit propriis, cum ingenti lætitia consecutus, iturus inde Parisiis, ad beatum divertit Dionisium. Sane cum niteretur aliquem ex dentibus beati Nichasii, cujus nudum in manibus tenuerat caput sanctissimum,
102. avellere, et sibi pro benedictione retinere, nec id efficere potuisset, misit digitos in nares illius, quæ semper bonum Christi odorem spirare consueverant, et summa cum facilitate unum eduxit oscillum valde speciosum, quod martyris geminos oculorum orbes interjectu sui

[1] *ultima*] So Pez.; prima, MS. Whitsunday, 1200, was on May 28. He set out on his journey, Wednesday, May 31.

discriminare consueverat. Hoc pignus adeo pretiosum, auspicato Deitatis munere susceptum, digna cum devotione complexus, spem concipit uberiorem quia in viam pacis et salutis dirigeret eum Dominus; prosequente sese favore pariter tanti pontificis, qui sibi hoc dignatus est de suis intimis artubus prærogare, quod ipse nunquam ante destitit inter sacratissimos oculos fixum habere.

Cum vero apud sanctum Dionisium, ut dicere cœperamus, haud breves protraxisset moras, dum ad singula quæ sibi ostendebantur sacra, necnon ad universas ibi quiescentium sanctorum memorias, larga fundit orationum libamina, jam vicum illum egresso innumeræ occurrebant clericorum turmæ. Catervatim namque ruebant de civitate, in obviam universali scholarum consultori, ut de illo quidam versificator insignis ait, universarum pene nationum scholastici; coram [1] cernere cupientes, per quem, post sanctum Nicholaum, incomparabilia erga clericos agnoverant exerceri beneficia. Cunctis itaque advenienti in nomine Domini applaudentibus, his osculo et alloquio, illis aspectu solo cum benedictione illius glorianter perfruentibus, a nonnullis ad hospitium urgentissime invitatur. Sed dum omnibus in hoc satisfieri non posset, uni tantum, qui pridem solicita prece hoc impetrare satagerat, sese in hospitem non negavit. Erat hic ipsius, ut dicebatur, cognatus, nomine Reimundus; vir multa honestate conspicuus, ab ipso in canonicum Lincolniensem, ac demum in archilevitam Leircestrensem promotus. Qui ne a tam nobili stemmate generosi sanguinis degenerare videretur, ut semper æmulatus fuerat libertatem spiritus quam in tanto agnoverat patrono,

Abbey of St. Denis, near Paris.

Infra, cap. xx., fol. 134 b.

Hugh's reception by the scholars of Paris.

Where entertained by a relation, Reimund, canon of Lincoln, afterwards archdeacon of Leicester.

102 b.

Longe post decessum viri beatissimi, cum tempore interdicti Anglicani omnes fere ecclesiarum rectores, quos tamen in exilium barbaricus regis furor minis

In the interdict, temp. John, most

[1] *coram*] So MS.; eum coram, Pez.

of the rectors of churches redeemed their possessions from confiscation, by payment of money.

coegerat, interveniente pecunia bona sua redimerent a manu laicali, ipse pene solus spontaneum potius elegit et diutinum subire exilium, quam sponsæ[1] Regis æterni, sanctæ videlicet ecclesiæ libertatem, ad nutum regis terreni, indignæ quantum in se fuit subjicere servituti. Cui tamen, juxta fidei et devotionis suæ meritum, nutu divino pie retributum est, ut qui divitias multas amplumque honorem pro justitia postposuit, absque nota dedecoris et obligatione criminis, divitias et honorem quem habuit continue retinuerit; honore quidem in immensum cumulato ex tam honorabili facto, et divitiis suis minus sibi quam cuivis residentium et male redimentium sociorum suorum hactenus imminutis. Quas ille quoque exulibus liberaliter communicans, sicut omnibus imitandæ virtutis exemplum, ita compluribus necessariæ stipis præstitit adminiculum.

The author, during the interdict, hospitably entertained by this Reimund for nearly 3 months. At Paris, as said *infra*.

Quod nos de hospite, tanti hospitis susceptore, nemo quasi per excessum breviter memorasse succenseat, cum nos quoque sub eadem tempestate dura, exulandi necessitate constrictos, ipsius liberalitas trimenstri ferme dierum circulo humanissime foverit, multisque in suo secum precibus detentos hospitio honorifice exhibuerit. Non possumus itaque, sicut nec debemus, quam vidimus et experti sumus bonitati ejus minime perhibere testimonium. Sed nec ista scribendo longius recedimus a proposito; qui magistri recolentes insignia, discipuli pariter recensenda æstimamus præconia. Gloria siquidem patris est filius sapiens, et laus discipuli refunditur in magistrum. Sic et archilevita strenuus suum exornat episcopum, ut Sixtum Laurentius, Valerianum Vincentius, Pontius quoque Cyprianum. Revera sed neque Hugoni gratior unquam gratia ulla fuit, quam videre filios suos ambulare in veritate; maxime si parati invenirentur,

3 John 4.

[1] *sponsæ*] sponte in MS.

pro ipsa veritate adversa æquanimiter tolerare, et usque ad mortem pro ea viriliter decertare. 103.

Sed jam cœptam de episcopo historiam prosequamur. De archidiacono hæc ita tetigisse sufficiat. Qui theologicis vacabat auditoriis ea quidem tempestate, in supradicta Parisiaca civitate, sic et postea, quando cum eo morati sumus in præfata nostra relegatione.

Hugh visited at Paris by prince Louis of France.

Venit autem in hospitium illius invisere episcopum illustrissimæ indolis adolescens, regis Francorum filius et hæres Lodowicus; qui proximo[1] sumpserat in conjugium regis Anglorum neptem ex sorore, Hispaniarum videlicet regina, nomine Candidulam.[2]

And by prince Arthur.

Venit autem secum nepos præfati regis Arturus, Galfridi comitis Brittonum quondam filius, tunc annos[3] circiter quatuordecim natus. Hos pariter complexus Hugo pius, cuique illorum congrua sibi monita saluberrima dulciter instillabat. Lodowicus vultu placidus[4] quæ dicebantur avide intendebat: Arturus aspernanter id maxime admittebat, quod eum de dilectione et pace ad patruum suum regem Anglorum habenda admonebat.

Arthur's scornful reception of Hugh's counsel.

Interea Lodowicus pontificem orat, ut novam nuptam quam duxerat invisere dignaretur. Quod ille benigne annuens, ita pedibus suis ad proximum regis palatium ivit. Afflictamque quodam recenti casu adolescentulam verbis paucis in tantum exhilaravit, ut statim, mœrore postposito quo[5] diebus aliquot lugubris incedebat, et vultum de cætero et animum gereret lætissimum.

Hugh visits and consoles the princess Blanche.

Troyes.

The repentant

Post hæc, cum Trecensem jam præterisset comitatum, venit ad eum vir quidam, voce miserabili misericordiam

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[1] *proximo*] So MS.; proxime, Pez.

[2] *Candidulam*] Candidula, MS.; Candidam, Pez. Blanche, daughter of Alphonso, king of Castile, and his queen Eleanor, John's sister, was espoused to prince Louis May 23, 1200, the day after the settlement of peace between the kings of France and England, and as one of the articles of this peace.

[3] *annos, &c.*] Arthur was now in his 14th year. He was born on Easter day, March 29, A.D. 1187.

[4] *placidus*] So MS.; placido, Pez.

[5] *quo*] So MS.; quæ, Pez.

fugitive from a sentence of excommunication. illius implorans. Fatebatur enim se, culpis suis exigentibus, excommunicationis sententiam ab ipso excepisse; unde, cum metu continuo finalis interitus, crebris jugiter infortuniis urgebatur.[1]

Had been a bailiff of the earl of Leicester. Brackley, Northants. Sententiæ causa ista fuit. Fuerat idem custos quarumdam[2] villarum comitis Leircestriæ, quo tempore fur quidam in ecclesiam confugit villæ quæ vocatur Barkeleia,[3] cujus ipse villicus fuit. Est autem fundus ipse in episcopatu Lincolniensi. Dominus fundi præcipuus habitus fuit in bellicis rebus; linea vero sanguinis
103 b. generosi potioribus regni proceribus jungebatur. Hinc regis favore comitatus, non minus suis quam sibi nonnulla præter jus usurpandi fiduciam vindicabat.[4] Officiales itaque illius, contra Scripturæ monita dicentis, Eccles. vii. 17. "Noli esse justus nimium," in hominem quærentem ecclesiæ misericordiam sævam exercentes justitiam, He, with others, took a man from sanctuary, and hung him. ipsum dolo productum de Christi asylo suspendio peremerunt.

They are excommunicated by Hugh. Tunc vero episcopus in transmarinis agebat. Unde reversus, et quod factum erat agnoscens, sententiam generalem in auctores et complices hujus malefacti promulgavit. The others submitting themselves to ecclesiastical discipline, he flies to his lord in Normandy. Reliquis vero, qui super hujusmodi sacrilegio cauteriatam gerebant conscientiam, ecclesiasticæ humiliter se subjicientibus disciplinæ, hic, satisfactionis abhorrens districtionem, et relinquens Angliam, ad dominum suum confugerat in Neustriam.

The severe penance inflicted on the others. Siquidem compulsi sunt illi qui necem intulerant fugitivo, necnon et illi qui proditione illum de septis ecclesiæ protraxerant, omnibus, exceptis femoralibus, vestibus nudi, jam putrefactum hominis cadaver effodere, feretroque impositum a suspendii loco humeris ita nudis in villam, per unius fere milliarii spatium reportare. Ad omnium quoque limina ecclesiarum ipsius vici, a

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[1] *urgebatur*] So MS.; agebatur, Pez.

[2] *quarumdam*] So MS.; quondam, Pez.

[3] *Barkeleia*] So MS.; Brackeleia, Pez.

[4] *vindicabat*] So Pez.; vindicabant, MS.

cunctis illius capituli presbyteris verberati, circumportati corporis membra, jam a putredine tabefacta, propriis manibus, et, ut dictum est, nudis semper corporibus, in cimiterio basilicæ unde vivum eduxerant sepelire sunt coacti. Post hæc Lincolniam nudis pedibus adire, ac præ foribus singularum tantæ civitatis ecclesiarum latera flagellis exponere; et his similia, hyemali præsertim tempore ad tolerandum satis aspera, jussi sunt perferre.

Hæc iste de quo agitur, cum unus esset ex illis, ferre non sustinens, Angliam maluit exire, quam angelis ex condigna pœnitentia gaudium exhibere. Cæterum, juxta[1] sententiam beati Job, "Qui timet pruinam, "irruet super eum nix;" et sæpe periclitatur morbo, qui non patitur aspere tractari a medico. Nec dissimiliter huic ex suo cessit consilio. Qui enim reatus sui noluit sustinere correctionem, dum adhuc status integritatem potuit retinere, ingruentibus hinc inde super eum adversitatis procellis, eo usque damnis affectus est et variis incommodis, ut, sicut asserebat, eum tæderet vitæ suæ. Domini quoque sui, cui præstare obsequium se arbitratus est dum contra episcopum recalcitrare nisus est, adeo sibi gratiam senserat ex hoc ipso sublatam, ut eum in suo nec obsequio sineret permanere, nec in suo aspectu libenter eum vellet apparere. Qui reversus tandem in se, quem censuit fugiendum medicum jam credidit expetendum. Quem anhelus et anxius demum invenit; a quo et medelam jam in remotis posito vix percepit,[2] quam in vicino sponte oblatam percipere contempsit. Subiit jam lætus septennis sarcinam pœnitentiæ, qui breviorem contempserat adimplere.

Job. vi. 16.

104.

His miseries.

Is dismissed his lord's service.

At length seeks Hugh.

Has a seven years' penance assigned to him.

At eremita noster, suos cupiens coeremitas invisere, congruo satis ordine nobilem illum eremitarum prin-

Hugh's visit to St. Anthony.

[1] *juxta*] So MS.; sicut juxta, Pez.

[2] *percepit*] So Pez.; perceperit, MS.

cipem, beatum dico Antonium, orationis gratia primo studuit in suo quo celeberrime colitur oratorio expetere; et postmodum Christi militum cohortes, hujus instar ducis eximii observantes vastissimas eremi stationes adire. Divertit itaque dierum trium itinere a via quæ ducebat Cartusiam, ad montem utique Dei; venitque ad montem Antonii, ubi ignea lux incendii gehennalis, dum visibiliter extinguitur, quodam velut naturæ suæ invisibili præjudicio assidue cancellatur. Ibi uno intuitu non miraculum unum, aut duo, immo non centena, sed innumera perspeximus miracula, omnibus ubicunque a nobis antea visis miraculis plus stupenda. Vidimus enim juvenes et virgines, senes cum junioribus, per sanctum Dei Antonium salvatos ab igne sacro, semiustis carnibus, consumptisque ossibus, variisque mutilatos artuum compagibus, ita in dimidiis viventes corporibus, ut quasi integra viderentur incolumitate gaudentes. Concurritur siquidem a totis mundi finibus, a quibusque laborantibus hoc malo, quo nullum deterius, ad hunc locum, quo beati Antonii cineres sacratissimi tunica Pauli primi eremitæ adhuc obvoluti servantur: qui omnes fere infra diem septimam divinitus curantur. Nam si quis sub hoc dierum spatio corporis sanitatem non recipit, a corporis colluvione salubrius, ut pie præsumitur, morte intercedente confestim excedit; tantique patroni suffragio, quem fide non ficta expetiit, ad perennis vitæ sospitatem attingit.

This three days' journey out of his way to the Great Chartreuse.

St. Anthony's fire.

The innumerable miracles.

Ps. cxlviii. 12.

104 b.

Relics of St. Anthony preserved in the tunic of Paul the first hermit.

Patients cured within seven days.

Est autem in ipsis miraculis hoc insignius miraculum. Igne namque restincto in membris patientium, caro et cutis, vel artus quisque, quos morbus vorax sensim depascendo exederit, minime quidem restaurantur. Verum, quod est mirabilius, nudatis ossibus quæ truci incendio superfuerint, sanitas et soliditas cicatricibus ipsis residui corporis tanta confertur, ut videas plurimos in omni ætate et sexu utroque, brachiis jam usque ad cubitos, aut lacertis usque ad humeros absumptis, similiter et tibiis usque ad genua, vel cruribus usque ad renes

Extraordinary circumstances of the cures.

aut inguina exustis funditus et abrasis, tanquam sanissimos multa alacritate pollere. Adeo virtus sancti perditarum in eis partium damna retentarum firmitate compensat, ut nec viscerum teneritudo intima, cum ipsis interdum costarum obicibus cute spoliata et carnibus, frigoris aut alterius molestiæ injuria de facili pulsetur: permanentibus in mirum plagarum vestigiis præter dolorem vulnerati, ad honorem medici, et testimonium morbi; cunctis inspicientibus, ad materiam timoris, necnon et incitamentum devotionis.

Perlatus est autem insatiabilis hic solitudinis amator et inhabitator a Constantinopoli ad illius deserti regiones, circa id temporis[1] quo viri doctissimi, et, quod pluris est, in sancta religione præcellentissimi, magister Bruno cum collega suo Lauduino et aliis quinque electissimis, ad spirituale tirocinium commilitonibus eorum in montibus vicinis sacra Cartusiensis ordinis fundamenta jacere sunt aggressi. Qui more suo hæreticorum contubernia perhorrescens, maumeticolas fugiendo dilectam olim[2] deseruerat Egyptum, urbemque memoratam quo se transferri permiserat multa insignium miraculorum gloria aliquot annis decoraverat. Sed neque in istis tamen beneplacitum erat ei, in quibus fermentum non uniforme, sed error plurimorum totam pene massam corruperat. Congratulans vero velut subitæ cuidam resuscitationi inolitæ sibi conversationis, perferri se disposuit in partes illorum, quos etiam specialius, in unitate Catholicæ matris ecclesiæ, edere novit pascha Dominicum in azymis sinceritatis et veritatis. Verum ne languidis ope suo indigentibus aut ipse deesset, aut solitarie degentibus ex confluentium multitudine importunus existeret, non præsentiam sui sed viciniam dilectis sibi accolis eremi condonavit; favoris

Relics of St. Antony translated from Constantinople to Vienne.

St. Bruno, founder of the Chartreuse.

105.

Relics of St. Antony translated from Alexandria to Constantinople.

[1] *circa id temporis*] The relics were brought to Vienne A.D. 1070; but it was not till 1086 that St. Bruno settled at the Great Chartreuse.

[2] *olim, &c.*] This was about A.D 635.

Guigo, prior of the Chartreuse, translates the relics into a new chest.

tamen et amoris vitæ quondam suæ professoribus eximium prærogavit indicium, dum suas peculiariter reliquias viro reverentissimo priori Cartusiæ Gigoni tangendas et exosculandas indulsit. A quo ipsas transponi etiam, ac in novam, quam idem vir de taxeis compegerat tabellis, reponi voluit capsam, et solerti devotione recondi. Theca namque vetus, in qua diutius quieverunt ossa beata, non tam vetustate quam longa terra marique gestatione dissuta fuerat et conquassata. Auro autem vel argento, aut metallo quolibet, seu lapide pretioso contegi, ornari, sive colligari, cistam suam nunquam permisit; nec clavus in ea de materia hujusmodi potuit infigi, ut vel ad momentum inhæreret: adeo ambitionis in eo odium, et paupertatis inolitus amor hodieque perseverat.

Ad hujus itaque sacratissimam aram Hugo noster, episcopus quidem officio sed eremita proposito, divina quam devotissime celebravit. Thecam sane, tam inæstimabilis thesauri consciam, eminus trabi suppositam vidimus, nec prope altare prominentem, sed parieti
105 b. adhærentem, et præter morem sacrorum scriniorum quasi cujusdam abditi latibula foventem.

Capitulum XIV.

De adventu illius atque receptu apud Gratianopolim, Cartusiam, Belesium, atque Alveriam, et apud alia inter hæc loca. Et incidentia plurima singulorum locorum.

The hospital at St. Antony's.

Debitis ergo votis patrono tanto solutis, cum et xenodochium ipsius loci visitasset, et in solatia victualium pecuniam custodibus largiri præcepisset; grandis quippe debilium multitudo, quos ante curationem morbus variis membris privavit, ibidem consistit; Gratianopolim proficisci instituit. Inde namque ad Cartusiam, per ardua montium et aspera rupium,

Grenoble.

iter expeditius et locorum natura et commeantium frequentia patefecit. Inspeximus quoque arces et castella, secus viam qua itur ad sanctum Antonium, fulmine cum dominis suis pessundata, eo quod peregrinis ejus injuriæ fuissent in eis illatæ. Obtinet namque præcipuus hic morum et sanctitatis Helyæ successor prærogativam pariter virtutis sui decessoris. More siquidem Helyæ, verbo citius in contumaces ignem dejicit ad vindictam, quem in supplicibus extinguit ad medelam.

Castles destroyed by lightning, where St. Antony's pilgrims had been ill-used.

Elijah and St. Antony.

4 Reg. i. 10, &c.

Subtrahere possemus copiam exemplorum, ni judicium mœreretur lectoris de frequentiori excessu digressionum. Hæc tamen vel succincte de virtutibus sancti, cunctis qui post ipsum floruerunt sanctis semper imitandi, idcirco memoravimus, quia magnalium quæ quotidie operatur, memoriæ posterorum nihil, ut ibidem accepimus, a quoquam styli beneficio destinatur. Quod in tantum displicuit Hugoni nostro, ut ei potius quam Antonio nos arbitremur præstare obsequium, ista itineris sui occasione breviter perstringendo.

Cujus jam adventus mox ut Gratianopolitis[1] innotuit, universi pariter in obviam ruunt viro, in partibus illis votis omnium exoptato. Quem, suo cum antistite, viro admodum venerabili, extra urbis mœnia susceptum, per urbem mediam, floribus et palliis obsericis,[2] varioque decore, ob ejus specialiter reverentiam splendidius coronatam,[3] usque ad sancti Johannis Baptistæ ecclesiam cathedralem, cum canticis lætitiæ et solenni deducunt processione. Erat autem natalitius dies ejusdem, post unicam mundi dominam Dei genitricem, tam ordinis Cartusiensis, quam et episcopi nostri specialis advocati, præcursoris Domini.

Hugh's reception at Grenoble.

106.

Cathedral of St. John the Baptist, June 24.

John the Baptist Hugh's special patron.

Missam majorem maxima cum devotione Hugo celebravit. Post evangelium sermonem fecit ad popu-

Hugh celebrates high mass, and

[1] *Gratianopolitis*] So MS.; Gratianopolitanis, Pez.

[2] *obsericis*] So MS.; holosericis, Pez.

[3] *coronatam*] So MS.; ornatam, Pez.

preaches to the people. lum, mire suavitatis nectare conditum. Sicque geminatam lætitiam, et annuæ solennitatis, et primæ post episcopatum suæ visitationis, civibus quondam et fratribus suis salubris alloquii gratia cumulavit, ut pane lacrymarum universos pene cibaret, dans eis potum in lacrymis, sed in mensura. Tanta denique cum humilitate, talique ex devotione, suffragia orationum ab universis expetiit, exiguitatem sui et indignitatem exaggerans, quem superna dignatio de stercore elevatum collocasset in sublimi, ut ab oculis omnium exitus aquarum educerent lacrymis distillantes oculi sui.

Ps. lxxix. 6.

Ps. cxii. 7.

Same day baptizes his nephew. The bishop of Grenoble being godfather. William de Avalun, knight, and Peter, two brothers of Hugh. The author present. Luc. i. 60. Who soon afterwards, in the church of Bellay [*Infra*, p. 320], teaches the child his letters; the alphabet being placed on the altar of St. John the Baptist. Hugh, &c., splendidly feasted by the bishop of Grenoble.

Baptizavit quoque ipsa die puerum jam septennem, filium militis strenuissimi Willielmi de Avalun fratris sui; quem de sacris fontibus præsul Gratianopolitanus suscepit. Cumque patruus ipsius pueri vehementer instaret, ut nomine suo, quod est[1] Petrus, vocari debuisset; suggerente præsentium scriptore, respondit ei Hugo, "Nequaquam, sed vocabitur Johannes; præju-" dicat enim tibi et loci et diei præsentis patronus." Hunc nihilominus Johannem, miræ indolis puerum, hic itidem scriptor in ecclesia Belensi, posito alphabeto super altare sancti Baptistæ, prima paulo post elementa perdocuit literarum. Peregimus autem tantæ solennitatis diem cum ejusdem civitatis episcopo; a quo tam splendide nobis exhibita sunt quæcunque jura hospitii exigebant, ut videretur modus ipse excedere modum; diceres tunc dapsilitatem Burgundionum ipsum quoque vicisse luxum effusionis Anglicorum.

June 25. To the Great Chartreuse. 106 b.

Inde, summo mane sequentis diluculi, tendentibus nobis Cartusiam, majorem pene itineris partem pedibus conficere cogebantur quos equi vehebant. Ascensus enim continuos per ardua et confragosa montis latera equi sessore vacui vix explicabant; burdones vel asini hunc liberius permeant callem.[2] Episcopus,[3] necessitate

The mountainous road.

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[1] *est*] So MS.; erat, Pez.

[2] *callem*] So Pez.; calcem, MS.

[3] *Episcopus . . . suadente*] So MS.; Episcopus etiam . . . cogente, Pez.

suadente, conversus in peditem, nimio licet sudore lassesceret, spiritu tamen promptus et alacer, socios meando lassabat.

Hugh, &c., on foot. His activity.

Id tamen solicitus providebat, ut dormientibus tempore meridiano fratribus ad ipsos perveniret; cavebat summopere ne suus adventus quietem illorum saltem modice infestaret. Mansit apud eos, immo inter eos, tribus continue[1] septimanis, quasi unus ex eis; horis maxime nocturnis, psallentium nunquam choro fratrum absens. Dormiebat in cella solitaria semper solus. Quo etiam tempore quantum ibi hauserit, quantumve sparserit, ex vicaria collatione virorum sanctorum dulcedinis spiritualis, nemo a nobis expectet literis explicari. Id namque ne verbis quidem posset effari vel ipsemet, qui rebus id ipsum meruerat experiri.

Stays three weeks at the Great Chartreuse; living like an ordinary monk.

Veniebant illuc, gratia visendi[2] eum, episcoporum[3] nonnulli, clerici quoque et laici quamplurimi. Pauperes in vicina commanentes parochia, quasi ad olim conclamatum et jam redivivum parentem proprium, confluebant certatim ad eum. Quos ille non impari affectu complexus et deosculans, amicabiliter cognoscentes se recognoscebat et factis.[4] Cum quibus et familiaria miscens colloquia, parvulo illi se docebat et factis et verbis consimilem, quem Magister mitis et humilis suis proposuit in evangelio imitandum discipulis. Cumulabat vero affabilitatis gratiam manus munere non parca; quia vigebat in eo pariter et lingua eucharis et dextera liberalis.

His visitors. The joy of the poor at seeing him again.

Matt. xviii. 2, &c.

His gracious tongue, and liberal hand.

Mansit quoque apud inferiorem, ubi conversi morantur, habitationem diebus aliquot; ut ipsos etiam satiaret ab uberibus consolationis suæ, et ipse vicissim ex eorum colloquiis et moribus disciplinatis epularetur quasi ab introitu gloriæ gentium. Horum enim nonnulli a lata 107.

Spent some days at the lower house, of the "conversi," or lay-brethren

Is. lxvi. 11.

[1] *continue*] So Pez.; commune, MS.

[2] *visendi*] So MS.; visitandi, Pez.

[3] *episcoporum*] So MS.; episcopi, Pez.

[4] *et factis*] So MS.; not in Pez.

mundialium actionum via digressi, illamque arctam et arduam viam quæ ducit ad vitam ingressi, spe felici expectabant aditum paradisi. His præterea diebus, certis horis, sese pauperibus ad visendum eum confluentibus exponebat; cum quibus ita socialiter verba conserebat, ut inter eos residens solo monstraret habitu monachili, quod non esset aliud[1] quam unus ex ipsis.

Bishop of Geneva; and quarrel with his count.

Insinuaverat ei episcopus Genevensis, quanto eum suus consul præjudicio annis jam ter quaternis depressisset; unde vinculo anathematis[2] ipsum ab olim innodaverat. Ob cujus etiam metum propriam civitatem ingredi non audebat. Nam, si nos memoria non fallit, asserebat tria jam effluxisse annorum lustra, ex quo sedem suæ cathedralis ecclesiæ prohibitus est adire.

Infra, cap. xx., fol. 134 b.

Tunc fortis ille noster et fidus, ut de illo quidam versificus cecinit, "Pastorum baculus," plurimum consolans et corroborans fratrem afflictum et mœstum, misit quamtocius priores duos ex ordine Cartusiæ, ut comitem corporis diutino languore maceratum exhortarentur, quatinus patri suo episcopo, et ecclesiæ matri suæ reconciliari festinaret; posuitque verba in ore,[3] id præcipue dicendum ei inconculcans,[4] ut patris gratiam flagellantis satageret inquirere, ne, morte citius irruente, fieret extorris a filiorum Dei hæreditate. Hos vero ille ad se loquentes[5] aspernanter quidem præsentes audivit; sed postquam recesserunt, obtentu viri Dei, ut ipse perhibebat, in se reversus, ac medullitus ad vim verborum quæ illi mandaverat compunctus, ecclesiæ quam læserat satisfecit. Sicque absolutus, primum a sententia, deinde a carnis sarcina, in pace quievit.

By Hugh's means the count of Geneva is induced to make satisfaction to the church.

Post spatium autem trium hebdomadarum, episcopus sciens esse scriptum, "Relinquet homo patrem et ma- (Gen. ii. 24.)

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[1] *aliud*] So MS.; alius, Pez.
[2] *anathematis*] So MS.; excommunicationis et anathematis, Pez.
[3] *ore*] So MS.; in ore eorum, Pez.
[4] *inconculcans*] So MS.; inculcans, Pez.
[5] *loquentes*] So MS.; talia loquentes, Pez.

"trem, et adhærebit uxori suæ," ad ecclesiæ curam quam olim desponderat redire disponens, præter alia donaria, pignora inæstimabiliter pretiosa ecclesiæ, a cujus uberibus in virum perfectum coaluerat, jam ultimum ei valefaciens, jamque discedens, in perpetuam sui memoriam dereliquit. Habebat in scriniis suis capsulam argenteam, quam in basilicarum dedicationibus circumferebat in manibus, numerosis sanctorum sanctarumque reliquiis plenam. Has vel ipsemet, vel ipsorum custos scriniorum, monachus et capellanus suus, plerisque in locis acquisiverat. Sed episcopus a se perquisitas viro religiosissimo, Cartusiensi sacristæ, coram priore et fratribus tradidit, in loco illo conservandas; monacho[1] suas dimisit, ad proprium monasterium apportandas.

Hugh's farewell gifts to the Chartreuse.

107 b.

His silver casket of relics, used in dedications of churches.

The author custos of Hugh's shrines. See *infra*, p. 317, and 318.

Verum quia de sanctorum reliquiis fecimus mentionem, non videtur otiosum si ad gloriam sanctorum, vel ædificationem legentium, de his breviter adhuc aliqua referamus. Jusserat episcopus annulum sibi fieri ex auro purissimo et lapidibus pretiosis, habentem in parte, quæ digitum exterius ambiebat, quasi monile quoddam concavum, quod repositorium esse voluit sanctarum reliquiarum. Erat autem receptaculum[2] ad quatuor fere digitorum mensuram undique latum. In hoc portiones congesserat sanctorum pignorum ad numerum usque tricenarium.

Ring, with large receptacle for relics, called by Hugh his sacramental ring.

Cum vero ex maxima devotione solicitudinem gereret super acquisitione tam salubris thesauri, institit[3] magnopere quatinus de corpore magni Christi confessoris, præcipuique monachorum ducis et legislatoris Benedicti, aliquid obtineret. Super tali quoque desiderio suo literas direxit affectuosas viris venerabilibus, abbati et monachis cœnobii Floriacensis, ubi sanctis-

Tooth of St. Benedict from Fleury abbey.

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[1] *monacho*] So MS. ; monacho autem, Pez.
[2] *receptaculum*] So MS. ; receptaculum illud, Pez.
[3] *institit*] So Pez. ; instituit, MS.

sima tanti patris ossa requiescunt; scribens eis[1] per quemdam eorum fratrem et monachum, custodem quarumdam suarum quas secus Lincolniam obtinent possessionum, petensque obnixius quatinus sibi dignarentur aliquid impertiri de copia suarum in hac parte divitiarum. Quid multa? Rediit tandem literarum bajulus,
Dan. ix. 23. attulitque viro[2] desideriorum desiderii sui precisque effectum, unum videlicet ex dentibus sancti, cum pallæ[3] qua erant involuti cineres beati[4] non modica portione. Habuitque in manibus[5] reciprocas eorum ad quos missus
108. fuerat literas, quibus et tanto patri debitæ salutationis rependebant obsequium, et muneribus transmissis indubitatum ferebant testimonium. Quibus tandem lectis et acceptis, vir Dei miro gestiens gaudio, jussit extem-
Hugh's goldsmith. plo accersiri aurificem suum, qui manebat in castro
Banbury, Oxon., castle of bishop of Lincoln. ipsius Banebiria nuncupato. Ad tempus vero illud, in quo hæc gesta sunt, consistebat episcopus in manerio
Dorchester, Oxon., manor-house of bishop of Lincoln. suo quod Dorcacestria dicitur, quod distat milliaribus fere triginta a castro prænominato.

Interea, dum instruitur nuntius, qui erat aurifabrum adducturus, quatinus et instrumenta ipsum juberet secum afferre, quibus aperire convenienter potuisset iterumque recludere annulum sacramentalem episcopi; sic enim cognominabat eum, quia in ordinum et consecrationum celebrationibus ad devotionis incentivum illo frequentius utebatur; ecce subito qui jubetur inquiri artifex[6] adest, tamque inopinatam quam exoptatam sui præsentiam gaudentibus pariter et stupentibus affert.
The goldsmith's dream. Requisitus vero adventus sui causam, affirmabat dormienti sibi circa noctis medium quemdam astitisse, qui juberet eum mox ad episcopum festinare. "'Sunt enim,'

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[1] *eis*] So MS.; eis et mittens, Pez.

[2] *viro desideriorum*] So MS.; viro sancto et desideriorum, Pez.

[3] *pallæ*] So MS. originally; altered, however, to *palla*. Pez. also has *palla*.

[4] *cineres beati*] So MS.; crines sancti Benedicti, Pez.

[5] *manibus*] So MS.; manibus idem bajulus, Pez.

[6] *artifex*] So MS.; aurifex, Pez.

inquit, 'ei transmissæ reliquiæ pretiosissimæ, quas te " 'oportet in annulo ejus recondere. Surge ergo velo- " 'citer, iterque ad ipsum[1] aggredere.' Ad hanc vocem " excussus a somno, ita suspensos gerebam animos, ut " nil cujusquam operis tractare possem, quousque ad " vos ista dicturus, et utrum vera essent quæ audieram " probaturus, venirem. Ecce igitur ego, et utensilia " mea: vos utimini artificis opera sicut scitis." Hæc siquidem artificis revelatio atque relatio et certitudinem[2] roboravit, et cumulavit lætitiam omnibus qui præsentes ista cognoverant. Partitus est autem quibusdam abbatibus, et aliis qui interfuerunt viris religiosis homo liberalissimus, portiunculas de palla quam susceperat; dentem[3] suavissime sæpius deosculatum in annulo recludi fecit.

Apud Fiscamni[4] quoque insigne monasterium, de osse[5] beatissimæ Christi dilectricis Mariæ Magdalenæ duo mordicitus[6] excussit frusta. Ipsum autem os nullus tunc præsentium, vel abbas vel monachus, aliquando inspexerat tegmine nudum. Erat enim duplicibus pannis sericis, et lineo simplici, arctissime insutum. Cujus inspectionem dum episcopo flagitanti exhibere nullus auderet, ille a quodam notario suo scalpellum arripiens, fila festinanter dissecuit, atque involucrum illud dissuens, sacratissimum os ori et oculis[7] suis reverenter applicuit. A quo dum impressione digitorum nil quivisset excutere, prius incisivos, deinde molares dentes apposuit; quorum viribus duas inde citius portiones abrupit, quas dexteræ ista scribentis intulit, ita dicens, "Serva nobis hæc[8] peroptime."

Bone of St. Mary Magdalen, at Fecamp abbey, Normandy.

108 b.

Hugh bites two pieces off it.

The author.

Cernentes vero hæc abbates[9] et monachi, jampridem

The astonishment

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[1] *ipsum*] So MS.; episcopum, Pez.

[2] *certitudinem*] So MS.; certitudinem reliquiarum, Pez.

[3] *dentem*] So MS.; dentem vero, Pez.

[4] *Fiscamni*] So MS.; Festapum, Pez.

[5] *osse*] So MS.; esse brachii, Pez.

[6] *mordicitus*] So MS.; mordicus, Pez.

[7] *oculis*] So MS.; osculis, Pez.

[8] *hæc*] So Pez.; hoc, MS.

[9] *abbates*] So MS.; abbas, Pez.

And anger of the monks of Fecamp.

stupentes et pavidi, nunc vero sævientes et irati, exclamant: "O! O! proh nefas! Credebamus episcopum "venerationis obtentu expetiisse hæc sacra reverenda:[1] "et ecce, ritu canino hæc dentibus tradidit lanianda." Quos talia prosequentes ille blandis sermonibus delinivit; dicens inter cætera verbum memorabile: "Si," inquit, "ipsius Sancti sanctorum paulo ante corpus "sanctissimum digitis licet indignis contrectavimus, "dentibus quoque vel labiis attrectatum ad interiora "nostra transmisimus, quare non etiam sanctorum ejus "membra, ad nostri munimen, et ipsorum venerationem atque memoriam nobis impensius conciliandam, fiducialiter attrectamus; et debito cum honore "servanda, nobis, cum facultas datur, acquirimus?"

Hugh's excuse of his conduct.

St. Oswald's arm, at Peterborough abbey.

Alio quoque tempore, apud Burgum sancti Petri, de brachio gloriosi regis et martyris Oswaldi, quod adhuc, cum ossibus et pelle in carne[2] cruenta, tanquam recenter de corpore vivo excisum monstratur, nervum qui prominebat, lentumque et mollem ductu contrectanti[3] præbebat, cultello exscidit, servandumque omni cum reverentia sibi retinuit. Hoc[4] itaque, cum aliis quas[5] enumerare longum est sanctis reliquiis, in annulo composuit sæpius memorato. Cum autem vice quadam a partibus transmarinis venisset Lincolniam, hunc annulum more solenni in munus obtulerat super altare beatæ Virginis, finaliter ibi conservandum. Cujus post[6] oblationis immemor, ipsum quoque toties memoratum annulum Cartusiensibus cum cæteris dari reliquiis imperavit. Cum vero ad memoriam reduxisset monachus suus, ipsorum sacrorum custos, factam ab eo pridem donationem, annulum jussit ecclesiæ Lincolniensi restitui. Capsulam vero ex auro et gemmis fabrefactam,

109. Hugh's sacramental ring to be preserved at the altar of B. V. at Lincoln.

The author.

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[1] *reverenda*] So MS.; referenda, Pez.

[2] *in carne*] So MS.; carne etiam, Pez.

[3] *contrectanti*] So MS.; se contrectanti, Pez.

[4] *Hoc*] So MS.; Hæc, Pez.

[5] *quas*] So Pez.; quæ, MS.

[6] *post*] So MS.; postea, Pez.

quæ apud Lincolniam fuit in scriniis ipsius, eis mittendam dedit; in qua reponerentur collatæ ipsis reliquiæ sanctorum. Quod, eodem monacho satagente, post excessum viri sancti impletum est.

Expleta vero largitione præfata, episcopus ad inferiora conversorum habitacula continuo descendit. Die postera, Cartusiæ Dei benedictionem imprecans, et suam largiens, corporetenus decessit a loco, in quo jugiter corde permansit et animo.

House of the "conversi" or lay-brethren.

Hugh's departure from the Great Chartreuse.

Rogatus autem sæpius instantissime a viro devoto et strenuo, priore sancti Domnini,[1] quatinus domum quam regebat[2] præsentiæ suæ dignaretur accessu, ad ejus cellam divertit. Qui eum,[3] una cum fratribus suis, suscipiens obviatione solenni velut angelum Domini, egit cum eo diem solennem in cordis lætitia et exultatione spirituali.

Visits the priory of St. Domninus.

Disponebat vero episcopus invisere quoque Villam Benedictam; sic enim vocatur cella in qua religionis sacræ libavit primordia. Dictante vero ratione itineris, perrexit prius ad castellum quod fuerat patris sui, in quo mansiones habebant, et non modicam dominationem, duo ipsius germani, Willielmus videlicet et Petrus. Hi semper Hugonem, utpote milites strenui, ita ad virtutis cursum incitare gaudebant, ut solet admisso subdi calcar equo. O quoties isti non tantum episcopo, sed consiliariis quoque ipsius, et præsentes suggesserunt, et absentes mandaverunt, ne in falsorum fratrum seu crudelium dominorum persecutionibus animo lassaretur. Asserebant malle se natum ipsum non fuisse, quam eum contra natales ingenuos, ad depressionem libertatis ecclesiasticæ, vel ad momentum animo degenerante cessisse. Ad hos igitur hospitandi gratia veniens, non istorum solummodo, sed nobilium, mediocrium, et infimorum, loca vicina incolentium, uniformi congratu- 109 b.

Villar-benoit, his first monastic home.

Avalon, his paternal chateau. *Supra*, p. 144.

William and Peter, his brothers.

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[1] *Domnini*] So MS.; Dominii, Pez.
[2] *regebat*] So MS.; regebat visitare, Pez.
[3] *eum*] So Pez.; enim, MS.

He stays two days at Avalon. Thence to Villar-benoit. Gives them a bible; which cost 10 marcs.

latione suscipitur: a quibus et biduo ibidem detinetur. Die demum tertia ad canoniam pervenit Villæ Benedictæ; quam loci incolæ Vilar-benerth vulgari appellant nomine. Nec est dictu facile, quantum suus adventus præstitit tripudium, non solum ejusdem loci incolis, immo et omnibus circumquaque vicinis. Dedit autem ecclesiæ illi bibliothecam, decem comparatam marcis argenti.

Visits his old priory, the cell of St. Maximin. *Supra*, p. 19. Again to Avalon.

Invisit et cellulam, cujus ut supradiximus prioratum quondam adolescens gesserat, quæ nominatur ad sanctum Maximum. In his vero locis vallabant eum viri decrepiti, et senes cano capite, anus etiam incurvæ, et mulieres annis provectæ. Ab his Hugoni applaudentibus, Hugonis rudimenta inter eosdem, velut lilium quondam germinantia, miris attolluntur præconiis. Asserebant ipsa quoque illius primæ adhuc ætatis initia, quadam insitæ virtutis lingua, futuræ sanctitatis in eo prænuntiasse insignia. At ille castrum repetens denuo prænotatum, una ibidem nocte quievit.

Bellay. Portion of hand of John the Baptist, Hugh's especial patron.

Inde jam festinato in Angliam tendens, ad Belensem altera metatione devenit urbem. Ibi cratem dimidiæ manus præcursoris Domini, cum digitis tribus, medio scilicet et binis inferioribus, cute adhuc nitida[1] vestitam, suscipere meruit osculandam. Quam discooperire, nudamque videre, a pluribus retro annis nemo audebat. Verum pedissequus et vernula ipsius Hugo, peculiari flagrans amore sui patroni, fiduciamque erga ipsum nactus ulteriorem, hoc facere minime formidavit; congaudentibus sane canonicis ipsius ecclesiæ, quod virum reperissent tantæ puritatis, qui hoc attentare dignissime potuisset. Præmissa[2] peccatorum confessione, absolutione et oratione subjuncta, reverendum
110. illud sanctuarium, tegmine nudatum, cunctis præsentibus[3] palam inspiciendum ostenditur. Ipsos quidem[4]

[1] *nitida*] So MS.; nitide, Pez.

[2] *Præmissa*] So MS.; Præmissa igitur, Pez.

[3] *præsentibus*] So Pez.; præsidentibus, MS.

[4] *quidem*] So MS.; quoque, Pez.

articulos, qui tetigerant sanctum Dei verticem, ipse[1] digitis tangere, osculisque lambere nequaquam verebatur, data[2] cæteris qui circumcirca proni adorabant benedictione, ipso[3] in sublime illos porrigente, nosque desuper in crucis modum eisdem consignante. De quodam panno purpureo atque vetustissimo, qui diutissime huic sanctuario illud tegendo inhæserat, non modicam portionem incidit; quam suo monacho summa cum devotione amplectendam dedit.

Another relic.

The author.

[In hoc autem itinere quatuor sui ordinis domos invisit et adivit;][4] Cartusiam videlicet, Alveriam, Lovinium, et vallem Sancti Petri. Alveriam, cum esset propter loca montuosa accessu difficilis, et ab itinere nostro remotior, hac specialiter de causa expetiit. Belensis quondam episcopus, ex priore[5] ejusdem domus assumptus ad cathedram, onere jam pastoralis curæ abjecto, ibi denuo cellicolam se simplicem effecerat, ut cœlestibus desideriis liberius inserviret. Qui nostri pontificis longo ex tempore exæstuans desiderio, affatu ipsius et aspectu cupiebat refoveri. Quod etiam per internuntios ejus[6] sæpius innotuerat. Processerat quidem ille[7] beatus in diebus suis, et mediante jam mundanæ lucis occasu, ad interminabilis diei suspirabat ingressum. Nec dissimiles animi, quamvis in ætate dissimili, nostro pontifici erant. Jam enim caduca omnia, quæ ab annis teneris semper vilipenderat, in gravi etiam fastidio habebat. Optato igitur uterque potitus colloquio, suæ singuli recessus conscientiæ, ex alternæ sanctitatis fulgore, dum sua vicissim occulta pandunt, splendidiores reddunt.

Bishop of Bellay, a monk of Arveria.

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[1] *ipse*] So MS.; episcopus, Pez.

[2] *data*] So MS.; data etiam, Pez.

[3] *ipso*] ipsos, MS.; ipse . . . porrigebat . . . consignabat, Pez.

[4] *In hoc . . . adivit*] Not in MS.; added from Pez.

[5] *priore, &c.*] Artholdus, or Arthaudus, prior of Arveria, was bishop of Bellay from 1184 to 1190; when he returned to his convent, and there lived till 1206.

[6] *ejus*] So MS.; ei, Pez.

[7] *ille*] So MS.; vir ille, Pez.

Qui tandem simul ad commune fratrum omnium venere colloquium. Tunc a Lincolniensi dominus quondam Belensis formam pacis inter reges nostros initæ sibi petiit coram fratribus retexi; nam concordiæ illorum ipsum interfuisse cognoverat. Ad quam viri tanti petitionem ferventissimus ordinis zelator haud modice contristatus, ita leniter et quasi jocando ait: "O," inquiens, "domine pater, rumores audire et referre, etsi "licet episcopis, sed monachis non licet. In cellas vel "claustrum rumores ingredi non licet: urbes deserere, "et in solitudinem rumores afferre non licet." Hæc dicens, ad spiritualis ædificationis studium, postpositis rumoribus, verba convertit.

Hugh's rebuke of the bishop of Bellay, for asking after worldly news, in the presence of the monks.

110 b.

Capitulum XV.

Relatio interpolata viæ ipsius a Burgundia usque Londonias. Quo tandem ægritudine prægravatus appulit.

Sed ecce, dum viri spiritualis imitabili vita, tanquam ligni frondosi atque fructiferi quod in paradiso ecclesiæ plantaverat Dominus ubertate amœna, vehementer afficimur, extra propositæ brevitatis compendium longius evagamur. Dumque in legendis ex eo et recondendis in solatia amicorum, non solum pomis operum, sed et foliis verborum, delectabili studio insudamus, angustam cartalli exigui mensuram excedere videtur adunatæ collectionis acervus. Quod ea nobis de causa procul dubio accidit, quia salutem pariter et refectionem legentium ex his procurari in magno parvitati nostræ desiderio fuit. Confidimus namque, juxta sententiam in Apocalypsi super hujuscemodi rebus expressam, hæc et illa ad salutem gentium profutura, si cum devotione sumantur fideli et pia. Verum in his per temporis aliquantulum nobis occupatis, messium jam et vindemiarum tempus elabitur; justumque est ut cultorem

Apoc. xxii. 2.

atque custodem agri vineæque Dominicæ, juxta morem ut supra docuimus singulis pene annis ab ipso frequentatum, suis quamtocius procuratoribus et cooperatoribus restituamus. Nam et immutatæ voces, gestusque subtristior alitum, nos quoque totis pene mensibus æstivis protractam jam mutare vel potius terminare admonent cantilenam. *Supra*, 302.

Montium ergo juga, devexa collium latera, vallium tractus atque camporum, vastosque pelagi sinus, celeri nunc lapsu quasi prætervolando transimus; quæ tunc cum illo, ad suos remeante, laborioso commeatu peragrando et remigando transivimus. Exigit quoque ratio, ut qualiter ipse a mundana varietate ad cœlestis patriæ invariabilem migraverit stationem, jam nunc succincte pandamus. Omittimus, ut innumera taceamus quæ referre quam omittere studiosis expediret, quæ tamen omittimus ne fastidiosis tædium exaggeremus; III.

Omittimus, inquam, Cluniacum, et quam devote locum modernarum religionum fontem adierit, quam reverentissime[1] a tanta illius sanctæ multitudinis frequentia exceptus sit, quanta ejusdem congregationis instantia triduo secum morari, et vires post laborem sit compulsus resumere. Cujus loci disciplinam in choro, in claustro, in refectorio, inter eos familiariter diversans, missas celebrans, et cum eis pariter convescens, cum plenius attendisset ac plurimum commendasset, sic demum ait: "Vere, si locum hunc ut modo "pervidissem, cum necdum Cartusiam adamassem, "suum me Cluniacus monachum fecisset." **Clugni.** **Hugh's admiration of the discipline there.**

Quiddam inter cætera ibidem speciale vidit et laudavit; quod idcirco vel breviter paginæ inserimus, quia a beato Benedicto institutum ab omnibus ubique locorum monachis neglectum miramur, et quasi oblivioni traditum. Agens namque de suscipiendis hospitibus in regula sua, beatissimus Benedictus inter cætera **Singular in their observance of a rule of St. Benedict, at the reception of guests.**

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[1] *reverentissime*] So Pez.; reventissime, MS.

dicit: "Legatur coram hospite lex divina, ut ædificetur; "deinde omnis ei exhibeatur humanitas." Quod erga nos Cluniacenses hoc ordine compleverunt. Post susceptionem ejus cum processione festiva, perceptamque illius benedictionem, episcopum dominus prior in locutorium deduxit; ubi cum eo sedit, assumptis pariter et senioribus de conventu circiter duodecim. Unus vero assistentium [1] fratrum codicem regulæ pastoralis beati Gregorii papæ, quem ad hoc ipsum manibus allatum tenebat, aperuit; procedensque in medium, capitellum unum aperte et distincte ad intelligendum percurrendo legit. Quo completo, innuente priore, finem lectioni fecit; et episcopus, ad nutum prioris similiter, dicto Benedicite, loquendi licentiam præsentibus dedit.

Citeaux. Sed et Cistercium cursim [2] pertransimus. Quo diver-
August 15. tit, ut missarum solennia in præclara festivitate assumptæ Dei genitricis celebrare potuisset. Gallia namque universa, præter quædam privilegiata mona-
111 b. steria, ea tempestate sub interdicto fuit. Deinde, voti compos effectus, et fratrum loci illius orationibus com-
Clairvaux. mendatus, Claram Vallem visitavit.

John, archbishop of Lyons. Miserat siquidem sanctæ recordationis Johannes, Lugdunensium quondam archiepiscopus, in occursum ejus quosdam venerabiles viros; obnixe sibi supplicans quatinus in loco commoranti prænotato, olim desideratam præsentiæ suæ copiam exhiberet. Qui [3] jam ævo gravis, officio curæ pastoralis renunciaverat; retentisque duntaxat, jussu summi pontificis, insignibus pristinis, in illo sancto cœnobio sacræ contemplationi sedulus vacabat. Sciscitanti [4] autem episcopo, quibusnam [5] scripturis meditationis suæ negotia potissimum devovisset, ita

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[1] *assistentium*] So Pez.; astentium, MS.

[2] *cursim*] So Pez.; cursum, MS.

[3] *Qui*] So in Gallia Christiana, iv. 133, where this passage is quoted; Quo, MS.; Quia, Pez.

[4] *Sciscitanti*] So Pez. and Gallia Christiana; Scistanti, MS.

[5] *quibusnam*] So MS. and Gallia Christiana; quibus jam, Pez.

respondit : "Psalmorum," inquit, "meditatio sola jam "penitus totum sibi me vindicavit. Ex his quotidie "recens, et continue demulcens interioris hominis pala-"tum, mihi refectio indeficiens jugiter innovatur."

Abbey of St. Remigius, near Rheims.

The library.

Post hoc, monasterium sancti Remigii, secus Remensium civitatem situm, sanctitatis suæ magnifice lætificavit accessu. Ubi moratus per biduum,[1] librorum antiquorum copiam ibi repositam mirabatur; modernorum desidiosam exprobrans incuriam, qui non solum patrum studia in condendis libris atque scribendis æmulari detrectant, sed neque relegere,[2] seu reverenter saltem tractare a patribus elaboratos codices sacros student. Hic vasculum quoque, per columbam cœlitus delatum beato Remigio, miratus et veneratus est ; in quo jugiter, ad unctionem regum Franciæ, sacri balsami copia rediviva exuberat.

The vessel of holy oil, used at coronation of kings of France.

St. Omers, Sept. 5 ; 10 miles from Wissan.

Clermaretz, Cistercian abbey.

Sept. 8.

Cum autem pervenisset ad castrum sancti Audomari, quod a portu Witsandiæ millibus decem abjungitur, ibi parumper a fatigatione diutina, ante maris ingressum, duxit respirandum. Erat inde haud procul situm monasterium ordinis Cisterciensis, Claramariscum[3] ab incolis vocitatum.[4] Instabat et post triduum gloriosa solennitas Nativitatis perpetuæ Virginis, misericordiæ matris. Nolebat[5] elongari a loci vicinia, quo divina[6] celebrari licebat, ante festum adeo præclarum ; ne forte, 112. aura dissentiente, in Angliam ad hoc celebrandum minus tempestive occurreret. Ipsa igitur die qua sanctum[7] Audomarum venit, venam sibi incidi fecit ; quo liberius et alacrius, post expletæ observantiæ tempus, quod in phlebotomia quies vindicare solet, desideratam percoleret celebritatem. Jam enim diebus aliquot, in

Hugh is bled.

Had been unwell for some days.

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[1] *biduum*] So MS. ; triduum, Pez.

[2] *relegere*] So MS. ; legere, Pez.

[3] *Claramariscum*] So MS.; Clara Mareis, Pez.

[4] *vocitatum*] So MS. ; nuncupatum, Pez.

[5] *Nolebat*] So MS. ; Nolebat autem episcopus, Pez.

[6] *divina*] So Pez. ; diutina, MS.

[7] *sanctum*] So MS. ; ad sanctum, Pez.

membris singulis et corpore suo toto, gravedinem cum lento quodam dolore senserat accrevisse. Post minutionem vero adeo incontinenti hæc ipsa molestia augmentata est, ut de mensa qua discubuerat, cum vix modicum quid gustasset, cæteris adhuc edentibus, abscedere et lectuli quietem adire sit compulsus. Quem mox ut cervicem reclinaverat sudor infudit[1] affluentissimus; qui die ipsa tota, cum parte maxima noctis insecutæ, fluere non cessavit. Tantum quoque [cibi][2] fastidium mox incurrit, ut per illud triduum vix quidpiam gustaverit.

Much worse after the bleeding.

Circa vespertinas autem horas, in vigilia festivitatis memoratæ, profectus est ad cœnobium prænominatum; ibique, uno tantum monacho et converso uno ex suis secum retento,[3] pernoctavit. Reliquos, cum equis omnibus, ad hospitium unde venerant redire jussit; satis quoad licuit resistentibus abbate et fratribus ipsius loci, et universum illius comitatum secum summopere detinere certantibus. Episcopus in infirmaria quiescere præelegit. Deputati sunt in obsequium ejus duo fratres, qui nimia devotione ejus famulatui insistebant: a quibus, cum nihil escæ sumere cogi potuisset, pedes sibi abluendos, et officiosissime fovendos et extergendos, compulsus est exhibere. Quorum ille benignitate satis delectatus, eis devotionis suæ vicem, Dei scilicet benedictionem et suam, gratissime rependebat. Nec multum post alter eorum in abbatem, alter in ejusdem loci priorem favore divino promotus, nos, in exilii nostri præsentis excursu, ad eos parumper digressos humane
112 b. satis recognovere. In crastino, antepenultimam[4] ibidem Christi pontifex celebravit missam. Qua devotissime expleta, jejunus a cibo corporali hospitium suum repetiit in villa sæpe dicta. Ubi rem prodigiosam, quæ tunc innotuit, paucis explicamus.

Sept. 7, in the evening, goes to Clermaretz.

Where he rests the night in the infirmary.

The author afterwards at this abbey, when in exile.

Hugh celebrates mass there, Sep. 8; and returns to St. Omers the same day.

[1] *infudit*] So MS.; affudit, Pez.
[2] *cibi*] Not in MS.; added from Pez.
[3] *retento*] So MS.; retentis, Pez.
[4] *antepenultimam*] So MS.; autem penultimam, Pez.

Pistor quidam farinam die Dominica consperserat, triverat, atque fermentaverat: unde, sequenti nocte, panes quoque venales coxerat. Quos dum mane sequentis feriæ protraheret e clibano, panis quidam in pavimentum fortiter allisus fracturam fecit; unde mox sanguinis rivus qui panem circumquaque inficeret effluxit. Quo pistor viso, tale vehementer portentum expavit. Panem denique cruentum frustratim comminuit; et per singulas fracturas cruorem liquidum stillare vidit. Fregit et panes alios atque alios; et in omnibus cruorem fracturas implentem aspexit. Conterritus itaque tam monstruoso eventu, panes per unam fere hebdomadam, ne ab aliis viderenter, occuluit; sed interim mercenarii, seu vicini ejus, id quod acciderat ad aures publicas detulerunt. Quid plura? Res demum oppidanis cunctis innotuit. Unus ex his panibus episcopo a convicaneis exhibetur: frangebatur a nobis: sequebatur mox cruor fracturam, ac si hominis seu vivi cujusque[1] animalis caro incideretur. Hujus panis fragmentum[2] non modicum inde in sinu nobiscum detulimus. Erat autem panis fermentatus. Cocti pariter fuerant in clibano præfato panes azymi;[3] sed panes azymi in sua puri qualitate ostendebantur, nil prodigium[4] habentes; fermentati omnes fundebant sanguinem, si fractionem exciperent vel sectionem.

Prodigy at St. Omers. Blood flowing from bread made on a Sunday.

Compare Wendover, vol. iii., p. 154.

This witnessed by Hugh, the author, &c.

Hinc sentiebant nonnulli, punitam fuisse tali casu hominis cupidi temeritatem; qui die Dominica præparasset, quod sequenti feria maturius distraheret; dum panis azymus, post sacræ lucis crepusculum conspersus et coctus, nil admisit horrendum, et ante vesperam contra religionis institutum in massam subactus et fermentatus non questui profuit, sed auctorem suum reum[5]

[1] *cujusque*] So MS.; cujuscunque, Pez.

[2] *fragmentum*] So MS.; frustum, Pez.

[3] *azymi*] So MS.; azymi et fermentati, Pez.

[4] *prodigium*] So MS.; prodigiosum, Pez.

[5] *reum fecit constitui*] So MS.; fecit ostentui, Pez.

fecit constitui. Plures siquidem ex his panibus per
[113.] monasteria et ecclesias circumquaque missi sunt, ad monumentum posteris, et præsumptuosis sacrarum solennitatum violatoribus ad correctionis documentum, diligenter conservandi.

Sept. 9, Hugh proceeds to Wissan. Sept. 10, embarks for England.

At vero, matris misericordiæ ope, post celebratam, ut præfati sumus, in honore ipsius missam, famulus ejus et vicarius devotissimus ægritudinis[1] levamen non modicum percepit. Exacta igitur solennitatis die cum lætitia et exultatione, in crastino Witsandensem portum cum suis adivit: sequentis vero diei aurora ipsum navim conscendere vidit. Invocata igitur summæ Dei genitricis matre, beatissima videlicet Anna, aura quæ primo remissius spiraverat, carbasa repente implevit.

Invocation, by mariners, of the B.V., for a straight course; and of St. Anne, her mother, for a good breeze.

Solent quidem universi Mariam[2] transvectores sicut maris stellam attendere, ut cursum dirigant, ita Mariæ matrem precibus advocare, et muneribus corrogatis ambire, ut currere queant, cum subsidentium ventorum spiramina itineris commeatum negant. Huic vero semper, post ipsius natam, familiarius Hugo et devotius dependebat venerationis obsequelam. Quæ[3] vicissim, in cunctis necessitatibus et periculis, celerem rependebat opitulationem.

Hugh lands after a quick passage, and celebrates mass of the B.V.

Tunc quoque invocanti festina affuit, cursuque placidissimo litori optato celeriter appulsum adeo exhilaravit, ut confestim post pressas vestigiis arenas ecclesiam peteret, missarum solennia de sacro ipsius puerperio celebraturus.

Quo certe ex facto satis patuit, quanta fuit in eo erga Dominica sacramenta cordis devotio; quem neque marina jactatio, nec, cum morbida valetudine, inediæ per multos jam dies protracta maceratio, a divinorum celebratione potuerit cohibere. Astruxit plane, conti-

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[1] *devotissimus ægritudinis*] So MS.; devotissimus Hugo ægritudinis suæ, Pez.

[2] *Mariam*] marium, MS. Pez. has *universi transvectores Mariam.* Perhaps the true reading would be *universi marium transvectores Mariam.*

[3] *Quæ*] So MS.; Quæ sibi, Pez.

nuata usque in finem sacerdotalis officii executione, quonam instinctu, a primordio statim adeptæ discretionis, tanto sacerdotii amore flagraverit, ut inquirenti, sicut et in præmissis retulimus, viro quodam sancto an[1] vellet sacerdos fieri, voce promptissima id magnopere velle se continuo responderet. Quod sane non idcirco voluit, ut inde inter homines quovis honore proficeret; sed ob hoc tantum, ut eo magis magisque apud Deum et in Deum proficiendo, Deo tandem inseparabiliter inhæreret. Unde sicut pridem monachus, quoties de permissu ordinis licuit, ita jam episcopus, quoties possibilitati ratio concurrit, missas celebrare nullo tempore prætermisit. Ex qua præcipue muneris sacri devotissima frequentissimaque perceptione, et singularem cordis munditiam, et insuperabilem constantiæ cæterarumque firmitatem virtutum, obtinere promeruit. Sed et invisibilium rerum, et spiritualium mysteria secretorum, inter ipsa reverenda canonis secreta ei divinitus patuisse, familiares[2] non latuit.

Supra, p. 36.

113 b.

Hugh, whether as monk or bishop, never missed an opportunity of celebrating mass.

Aliquando capellanum suum, quem pridie sanguinem minuisse sciebat, missam celebrasse cognovit. Quem tunc quidem blande corripuit. Sed hoc iterum attentantem durius increpavit, districte prohibens ne ulterius id facere præsumeret. Et pericula ex tali præsumptione non semel accidisse, sibique innotuisse memorabat.

The author.

Verum, ut cœpta procedat oratio, diem adventus sui in Angliam apud Douram, ubi applicuit, una cum clericis aliisque domesticis et amicis suis, quorum ibidem turba non modica speratam et præcognitam ipsius præsentiam expectaverat, lætam lætus ipse cum lætis exegit.

Hugh landed at Dover.

In crastino Doroberniam venit. Ibi Christi basilicam mox urbem ingressus adivit; in qua, primo ad Salvatoris aram, deinde ad singulas sanctorum in ea quie-

The next day to Canterbury.

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[1] *an*] *ne in* MS.

[2] *familiares*] So MS.; familiares ipsius, Pez.

His devotions there. scentium memorias, maximeque ad gloriosi martyris Thomæ mausoleum, diutissime sed devotissime orans, seipsum et suos divino præsidio, et patrocinio sanctorum Dei, attentius commendavit. Hinc, priore multisque fratrum[1] usque ad atrium exterius ipsum cum veneratione deducentibus, ad hospitium suum divertit.

Visited by the king's justiciaries, and many nobles. Illic regis justitiarii, necnon et plerique optimates regni, quos ad locum illum nescio quis tunc casus asciverat, episcopum certatim invisere gaudebant; adventui ejus congratulando applaudentes, sed molestiæ corporali, qua illum affectum didicerant, nimio mœrore compatientes. Quos ille magnanimi[2] cordis orisque constantia
114. magnopere consolari studuit; vultuque sereno, Dominica flagella servis Domini dulcia esse debere, et verbis docuit, et sui ipsius exemplo declaravit. Cæterum ille summus Paterfamilias, qui manum solverat ut eum succideret, falcem non retraxit a culmi succissione, quem ad messem album jam viderat; donec granum, cœlestis apothecæ sinibus recondendum, ab ejus paleis funditus excussum, ad horreum ab area transferret. Quid vero necessitates corporeæ nisi paleæ, quid culmus nisi corpus, quidve granum nisi spiritus justi in messe Dominica intelligitur? Ejus quoque ager mundus est, area ejusdem mundi pressura, horreum paradisus.

His failing eyesight. Hujus sane prænuntia quædam messionis ei fuit oculorum sensim[3] irrepens hebetudo; quæ, pulveris et caumatis continuato ingestu, memoratæ profectionis tempore, eorum aciem plurimum reverberabat. Qui crebro suggerentibus nobis quatinus visui clarificando alicujus opem medelæ sineret adhiberi, una semper et
Refuses the application of remedies. eadem voce respondebat: "Satis," inquiens, "oculi "nobis isti sufficient, quamdiu fuerit usus ipsorum "necessarius." His igitur exterioribus parumper ob-

[1] *fratrum*] So MS.; fratribus, Pez.
[2] *magnanimi*] So MS.; magnanima, Pez.
[3] *sensim*] So Pez.; sensum, MS.

tusis, nec tamen pristino decore exterius privatis, luminum interiorum limpidior de die in diem claritas reddebatur.

Apud Cantuariam vero, ubi solent quorumdam sæpius levari ægritudines, ipsius adeo ingravata est ægritudo, ut inde Londonias non præter molestiam, partim equitando, partimque navali vehiculo deportaretur. Nihil tamen hoc suis votis adversabatur; nec precibus, quas in Christi templo devote libaverat, quod[1] ei accidit in aliquo obviabat.

Hugh becomes worse at Canterbury. Reaches London with difficulty.

Capitulum XVI

De languore ipsius apud Londonias. Et de transitu ejus ad Dominum. Et plurima de gestis verbisque languentis, recordatione perenni dignissima.

Nam ubi[2] proprium diversorium, quod secus Londonias apud vetus Templum possidebat, ingressus est, anhelantia febribus membra quies[3] lectuli protinus excepit. Quod amicorum ipsius plurimi intuentes, mœstitia conficiebantur; ipsoque audiente, divinam exorabant clementiam, quatinus ipsum incolumem ecclesiæ suæ filiis, ad ipsius jam diu reditum valde suspensis, restitui juberet.

Sept. 18. Arriving at his own house near London, the Old Temple, he at once takes to his bed.

114 b.

Hos ille paucis blande consolatus, ait: "Filiis nostris "in Christo carissimis, sive præsens corpore sive absens, "spirituali nunquam præsentia deese valebo. Verum "de valetudine sive præsentia mea corporali, immo et de "meipso toto, Patris solius[4] qui in cœlis est voluntas "semper fiat."

His answer to those who were praying for his recovery.

Transacta vero in eodem loco nocte una, postera die hæc ipsi qui scripsit ista locutus est: "Hi qui nos," inquit, "temporaliter diligunt, immo et qui spiritualiter

Sept. 19. His words to the author.

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[1] *quod*] So MS.; quicquid, Pez.

[2] *Nam ubi*] So MS.; Postquam vero, Pez.

[3] *quies*] So Pez.; quiete, MS.

[4] *solius*] So Pez.; filius, MS.

"nos amplectuntur, vitam meam temporalem, quæ mihi revera fastidio jampridem esse cœpit, satis cuperent prolongari. Sed nobis sententia longe distans est; qui cernimus manifeste, quam in brevi flebilis sit futurus status Anglicanæ ecclesiæ. Melius itaque nobis mori est, quam vivere et videre imminentia gentis hujus mala et sanctorum. Nam, procul dubio, in posteris Henrici regis impleri necesse est, quod Scriptura prælocuta est, 'Spuria vitulamina non 'dabunt radices altas;' et, 'Ab iniquo thoro semen 'exterminabitur.' Sed et rex modernus Francorum sanctum genitorem suum Lodowicum ulciscetur in sobole prævaricationis;[1] quæ thorum cum eo immaculatum repudiavit, ejusque æmulo Anglorum regi impudica adhæsit. Quamobrem Gallicus iste Philippus regiam Anglorum ita delebit stirpem, quemadmodum bos herbam solet usque ad radices carpere. Nam a Gallis tres ipsius nati jam abrasi sunt, reges videlicet duo, unus consul. Quartus, qui superest, curtam[2] habebit pacem ab eis.

Has no wish for prolonged life.

The evils coming upon the English church and nation.

Sap. iv. 3.

Sap. iii. 16.

The vengeance of the French king upon the issue of the false and shameless Eleanor.

Three sons of Henry II. already cut off by the French.

"Scis vero quia post biduum natale domini mei evangelistæ et apostoli Matthæi fiet. Dies illa mei quoque episcopatus natalitius erat: in ea, ut scis, unctionem suscepi præsularem. Sæpius autem ab ineunte ætate ægrotavi; nec tamen illam unctionem, quæ proprie dicitur Infirmorum, hactenus percepi. Sola ex unctionibus, quæ meæ possent congruere personæ, hæc mihi necdum est collata. Hanc igitur
115. cras,[3] in vigilia beati evangelistæ, promereri exopto.

St. Matthew, Sept. 21, day of Hugh's consecration as bishop. *Supra*, p. 114.

"Jam ergo modo faciem Domini prævenire debemus in pura et vera confessione; ut, ipso Domino annuente,

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[1] *prævaricationis*] So MS. and W. de Worde; so also a Bodleian MS., *Bodley* 623, f. 23, where this prophecy is quoted; *prævaricatricis*, Pez.

[2] *curtam*] So Bodley 623, Pez., and W. de Worde; curam, MS.

[3] *cras, in vigilia, &c.*] These directions, therefore, were given on September 19, and he reached London September 18.

"tam venerabile sacramentum digne pro modulo nostro, "et salubriter pro dono suo, nobis contingat suscipere."

His ita memoratis, quidquid aliquando in se noverat accusabile, vel quidquid in quolibet gradu ætatis, ordinis, aut professionis, sibi de se potuerat displicere, cœpit in conspectu Domini, sub testimonio ejusdem prius cui hæc loquebatur, monachi et presbyteri sui, deinde adjunctis ei tribus reverendæ honestatis sacerdotibus, solicite confiteri. Quorum primus Lincolniensis decanus; secundus præcentor, qui cathedram ipsius post eum ascendit; tertius vero archidiaconus Norhamtoniæ erat, vir vita utique et doctrina clarissimus.

Hugh's confession.

First to the author alone. Then to three others as well; viz., the dean of Lincoln, the precentor, afterwards bishop [William de Blois], and the archdeacon of Northampton [Richard Kentensis.]

In hac confessione nec illa omisit, quæ innumeris pridem vicibus viris devotis compluribus [1] fuerat confessus. Horum quilibet fateri solebat, quod neminem quisque illorum [2] eatenus vidisset, qui sicut vir iste semetipsum nosset accusare, sic a se omissa, sic indigne commissa, cum circumstantiis reatuum suorum, prompte, acute, et plene sciret enumerare. In confitendo illud semper replicabat, "Mala," inquiens, "mea vera, sola, et "pura mala sunt; bona, si quæ sunt, non ita sunt, sed "malorum admixtione impura, malis undique concreta; "et idcirco nec vera nec simpliciter sunt bona."

Celebrata igitur per biduum hujuscemodi confessione, circa horam tertiam in vigilia memorata, eucharistiæ ad se delatæ obviam, nudis plantis, cilicio, tunica, et cuculla vestitus, processit a lectulo. Ante ipsum quoque tremendum divinumque sacramentum genua flectens, et suppliciter adorans, diutius oravit; [3] commemorans infinita beneficia Salvatoris humano impensa generi, illique gratias inde referens, ac se, ut se dicebat nimis culpabilem, ejus misericordissimæ pietati commendans, ipsius denique patrocinium et auxi-

Sept. 20. Hugh receives the Eucharist.

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[1] *compluribus*] So MS.; quam pluribus, Pez.
[2] *quisque illorum*] So MS.; quisquam eorum, Pez.
[3] *oravit*] So Pez. and W. de Worde; adoravit, MS.

lium usque in finem sibi affore, nec se unquam deserere flebiliter implorans. Refectus denique vitæ æternæ dapibus, et extrema unctione in peccatorum remissionem delibutus, gratias egit Domino, dixitque nobis: "Jam medicis et morbis nostris, ut poterit, "conveniat: de utrisque amodo erit in pectore nostro "cura minor. Ei me commisi, illum suscepi, ipsum "tenebo, ipsi adhærebo, cui adhærere bonum est, quem "tenere beatum est, quem qui suscipit, cui se qui "committit, validus et tutus est."

And extreme unction.

115 b.

His will.

The custom of making wills now become general in the church.

Admonitus autem postea, dum languor ingravesceret, ut etiam testamentum de more conficeret, ait: "Tædet "me sane hujus consuetudinis, jam passim in ecclesiam "traductæ. Nam, quo ad animum meum, nihil omni-"modis aut possedi unquam vel possideo,[1] quod "censerem meum, et non potius ecclesiæ quam rege-"bam proprium. Attamen, ne fiscus solito rapiat, si "quid bonorum temporalium post meum obitum in "episcopatu fuerit derelictum, jam nunc universa, "quæ videor possidere, indigentibus eroganda delego "Domino Jesu Christo." Accitisque decano et duobus ecclesiæ suæ archidiaconis, quæcunque in possessionum suarum facultatibus reperiri poterant, eorum provisione dispertienda egenis ipsis contradidit. Post hæc orarium suum jussit afferri: quod cervici appendens, anathematizavit omnes illos, qui de rebus suis aliquid fraudulenter supprimere, auferre[2] violenter, liberamve facultatem exequendi quod jusserat prædictis executoribus denegare tentassent.

He is vested in his stole, and anathematizes all defrauders of his will.

Post susceptum vero munus extremæ unctionis crescente indies vi febrium, duobus continuo mensibus lectulo decubuit; quotidiana pene, et quandoque sæpius in die confessione repetita, levissimos cogitationum motus, ac verborum excessus, si quando anxianti

Ill in bed for two months.

Confesses almost daily, sometimes more than once a day.

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[1] *vel possideo*] So MS.; aut possideo nunc, Pez.

[2] *auferre*] So MS.; vel auferre, Pez.

eveniret ministrantibus indignari, purgare festinans. Orationi mens ejus semper intendebat. Divinum officium utroque tempore, noctis videlicet et diei, studiose curabat horis statutis exsolvere; quas, nec propter accessionem æstus febrilis, aut præterire patiebatur aut prævenire. Psallebat et ipse, cum vires suppetebant, cum psallentibus. Neglecte seu properanter legentes aut psallentes terribili mox voce aut sonitu castigabat. Utriusque rei summa ei cura toto semper ævo præcedenti fuit, ut distincte [1] et debito tempore Creatori persolveret laudes constitutas. Vicissitudinem standi et sedendi inter psallendum, quamdiu valuit, et ipsemet observabat, et suos observare clericos compellebat; ut dum unus sedendo fatigata membra reficeret, alius stando divinæ et angelicæ præsentiæ reverentiam exhiberet. Cum magnis interesset nobilium conventibus, aut decidendis præesset causantium [2] litibus, sicut aliis moris est ad formandas interlocutorias interdum secedere, ita, cum exigerent momenta progressæ lucis, ad canendas divertebat [3] horas consuetas. In dedicationibus ecclesiarum, in celebrationibus ordinum, mos ei indissimilis [4] fuerat.

Would not have the divine office omitted, night or day.

Himself joining in the service, and severely chiding neglect or haste in the ministers. 116.

In congresses of nobles, or when sitting as judge, he used to withdraw to sing the usual hours.

Venit autem rex invisere ægrotantem. Cui ille nec modice quidem visus est assurgere vel assidere; cum necdum adhuc vires ei deessent ad sedendum in stratu suo, cum alimenta percipiebat. Rex ei compatientissime loquebatur, exponens ei semetipsum et sua ad beneplacitum ipsius exequendum. Illo autem, exclusis omnibus suis, ante jacentem diutius sedente, et blandis sermonibus multa prosequente, episcopus fere nihil referebat auditis. Res tandem suas, et testamenti sui executores, cum tota pariter Lincolniensi ecclesia pro-

King John's visit to him; and his cool reception.

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[1] *distincte*] So Pez.; distincto, MS.

[2] *causantium*] So MS.; causarum, Pez.

[3] *divertebat*] So MS.; ipse divertebatur, Pez.

[4] *indissimilis*] So MS.; non dissimilis, Pez.

Prov. xxiii. 8.

tectioni ejus [1] commendans, ipsi valefecit. Desperaverat profecto jam de maneria illius: quamobrem pauca ei loquebatur, ne perderet pulchros sermones suos.

Archbp. Hubert's visits.

Metropolitanus quoque ipsius jacentem aliquoties visitans, quidquid humanitatis et benignitatis esset ei pro viribus se exhibiturum pollicetur. Cui ad postremum suggerenti, ut si quem forte verbo aut facto minus justo irritasset vel læsisset, veniam ab offenso petere meminisset, ac demum profitenti quia suos sæpius frequenter [2] animos acerbissime provocasset, qui pater spiritualis et primas ejus haberetur, unde cordis pœnitudo, veniæque necessaria videretur postulatio, ita respondit:

The archbp. suggests that it might be necessary to ask pardon, for having so often provoked his spiritual father and primate.

116 b.

"Sane, dum conscientiæ nostræ abdita quæque re-"volvo, quia vos sæpe ad iras provocaverim evidenter "invenio. Quod tamen inde pœnitendum mihi sit non "perpendo; sed quia sæpius et instantius hoc ipsum "non egerim, mihi dolendum scio. Sed et crebrius "solito, si diutius vobiscum vita ducenda restaret, id "ipsum me facturum, sub oculis cuncta inspicientis "Dei firmissime propono. Memini namque quia, ut "vobis morigerarer, ea quæ vobis tacere non debuis-"sem, quæque a vobis si dicerentur æquanimiter non "audirentur, sæpenumero ignaviter suppressi; sicque "mea culpa, vestram potius quam Patris qui in cœlis "est offensam declinavi. Ex quo accidit quod non "solum [in] [3] Deum, sed, unde indulgentiam supplex "inquiro, in vestram quoque paternitatem, vel [4] in "primatum vestrum, nec leviter nec episcopaliter de-"liqui."

Hugh declares his solemn purpose, should his life be spared, to provoke him oftener than he had done.

Hugh gives directions to Geoffrey de Noiers, the constructor of Lincoln cathedral.

Postmodum, imminente sibi jam post dies quindecim lucis hujus die suprema, Gaufrido de Noiers, nobilis fabricæ constructori quam cœpit a fundamentis, in renovanda Lincolniensi ecclesia, erigere Hugonis magni-

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[1] *ejus*] So MS.; regis, Pez.

[2] *frequenter*] So MS.; et frequenter, Pez.

[3] *in*] Not in MS.; added from Pez.

[4] *vel*] So MS.; et, Pez.

fica erga decorem domus Dei dilectio, talia idem[1] est locutus: "Quia dominum regem, cum episcopis, totius- "que regni hujus primoribus, Lincolniam in proximo "ad generale colloquium conventuros accepimus, ac- "celera et consumma quæcunque necessaria sunt ad "decorem et ornatum circa altare domini ac patroni "mei sancti Baptistæ Johannis: quod etiam per fra- "trem nostrum Rovensem episcopum, cum eo una cum "cæteris adveneit episcopis, volumus dedicari. Nam "et nos ipsi, denuntiati tempore colloquii, illic præ- "sentes erimus. Optabamus sane nostro illud minis- "terio consecrare; sed quia Dominus aliter disposuit, "volumus ut priusquam illuc veniamus occasione re- "mota consecretur." Hæc ipsa verba et aliis quibus- dam repetiit; dans in mandatis servientibus suis, cunctisque majoribus personis ecclesiæ suæ, ut in xeniis vel obsequiis quantam possent deferrent hono- 117. rificentiam; non solum regi, sed episcopis aliisque amicis Lincolniam adventuris.

The king, nobles, &c., being soon to meet at Lincoln, Geoffrey de Noiers is to hasten the completion of the altar of St. John Baptist: which is to be dedicated by the bishop of Rochester.

Hugh himself will be present, he says, at the congress.

Urgere eum interea languor vehementius[2] cœpit. Geminatis quotidie paroxysmis, in solida ejus membra febrile[3] sæviebat incendium; vitalia et internorum medullas dysenteria exhauriebat. Diebus aliquot ante obitum suum, quæcunque circa exequias et sepulturam ejus voluit expleri, nobis iterato insinuavit documento. "Cineres," inquit, "solenni ritu benedictos[4] præpa- "rate, quos in crucis modum spargetis super locum "terræ nudæ: in quo ponetis me, cum instare videri- "tis horam supremæ exspirationis meæ. Cilicium "enim, more quorumdam, in ordine nostro migranti- "bus nequaquam substernitur: eo quippe quilibet "moriens apud nos contentus est, quo pridem vivens "usus et indutus est."

Gives directions about his funeral obsequies. He is to be placed on a cross of consecrated ashes, on the bare ground, at the time of his death.

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[1] *idem*] So MS.; eidem, Pez.
[2] *vehementius*] So MS.; vehementissimus, Pez.
[3] *febrile*] So MS.; flebile, Pez.
[4] *benedictos*] So MS.; benedicendo, Pez.

His clothing, during his illness.

Hæc quidem loquebatur cilicio et tunica indutus, cuculla quoque supervestitus. His involucris, potius quam indumentis, nullo ægritudinis suæ momento caruit. Non ardor febris, non corporis tantus sudor, aliquid horum ei detraxit. Cilicium bis aut semel mutari sibi vix permisit: quod sudore ac si luto concretum, et restis more contortum, inter corpus et tunicam ejus, ex laterum frequenti conversione, reperimus: quod etiam ei cutem enormiter abrasisse nescio quot in locis deprehendimus. Et quia novimus apud Cartusienses plurimum infirmis cilicia ex consuetudine tolli, dicebamus ei: "Domine, nimium lædit vos et exulcerat "in continuis jacentem sudoribus hispida vestis hæc. "Oportet vos illam exuere, et ea, juxta morem ordi-"nis, dum ægritudo infestat, penitus carere."

Would scarcely allow his hair-shirt to be changed.

Absolutely refuses to part with it.

Ad hæc vero ille dicebat: "Nolit Deus! Absit "istud, ne fiat! Non enim lædit, sed lenit nos vestis "hæc: nec tam ulcerat quam juvat."

Office of commendation at time of death.

117 b.

Monks for this to be sent for from Westminster, and clerks from St. Paul's.

Præcepit quoque scriptori præsentium, dicens: "Scio "equidem nec episcopum quemquam nec abbatem in "his locis reperiendum, qui debitum commendationis "officium educendæ de carcere isto animæ meæ impen-"dere valeat. Universos namque hujus terræ præla-"tos edictum generale protraxit Lincolniam. Mittes "igitur pueros cum equis ad Westmonasterium, qui de-"ducant inde septem sive octo monachos, ut celebrent "vobiscum exequias nostras. Ad decanum nihilominus "sancti Pauli verbis meis mittens, mandabis illi, qua-"tinus ex clericis chorum frequentantibus copiosam "huc dirigat multitudinem. Ita siquidem speciosas "mihi persolvetis exequias. Cum vero tempus fuerit, "ut corpus exanime pontificalibus[1] induatur ex more, "sociabis tibi unum ex sacerdotibus regularis habitus; "qui tecum totum funus diligentius abluat et abstergat. "In ecclesia namque matrici sanctæ Dei genitricis,

Directions as to washing his corpse.

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[1] *pontificalibus*] So MS.; pontificalibus vestibus, Pez.

"non procul ab altari sancti Johannis Baptistæ, habeo "sepeliri. Quamobrem exuvias corporis hujus mun-"dissimas oportet exhiberi, quas sudor tantus multo "jam squalore infecit. Cave ne hac in parte quævis "obrepat negligentia, qua loci reverendi dehonestetur "dignitas sacrosancta. Frater Petrus, conversus noster, "lympham subministret abluentibus. Præter vos, trino "in numero hoc mihi munus exhibentes, nullus om-"nino alius ubi hæc fient intersit.

Brother Peter, Hugh's "conversus."

"Cum ad ecclesiam Lincolniensem perlatum fuerit "corpus meum, proferetis[1] ex scriniis nostris quæ ibi "sunt, omnia vestimenta in quibus pontificalem sus-"cepi consecrationem, a sandaliis usque ad mitram; "funusque sepeliendum eisdem omnibus induetis. Sunt "namque plana, nec ambitiosa; quæ in usus istos "hactenus conservavi." Annulis quoque suis ei præ-sentatis, unum modici ponderis, aureum tamen, haben-temque sapphiri aquatici gemmam viliorem, nobis contradidit, "Istum," inquiens, "dum episcoparer, "digitus noster excepit: istum, dum sepeliar, dextera "hæc retinebit. Prospeximus nobis in hoc tunc, cum "ad gradum istum accessimus, ut ordinatio et humatio "nostra eisdem insignibus donarentur; quæ videlicet "viventem eisque utentem humilitatis admonerent, et "circa extinctum tandem et tumulatum, hæc fortuitu "quempiam reperientem ad rapiendum ea sui pretio 118.
"vel[2] minime provocarent."

On arriving at Lincoln, Hugh's corpse to be arrayed in the same episcopal vestments that he wore at his consecration.

The same ring.

Eo igitur hæc prosequente, audientibus significatum est, quod post sepulturam primam corpus ejus trans-ferendum quandoque, ac proinde inspiciendum esse præviderit: quandoquidem primitus in sepulchro duplici, plumbeo scilicet et lapideo, utroque solidissime obserato recondendum, nec videre illud quisquam, nec sua sibi ornamenta præripere valuisset.

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[1] *proferetis*] So Pez.; proferes, MS.

[2] *vel*] So MS.; vel specie, Pez.

His directions as to the place of his burial.

Ipsum vero sepulturæ suæ ita designabat locum. "Ante aram," inquit, "sæpedicti patroni mei præ-"cursoris Domini, ubi congruentius videbitur spatium, "secus murum aliquem ponetis me; ne pavimentum "loci tumba, ut plerisque in ecclesiis cernimus, impor-"tune occupet, et incedentibus offendiculum præstet aut "ruinam."

His prayers for rest.

Cum vero vexaretur[1] doloribus immensis, hujusmodi sæpius verba orando repetebat: "O pie Deus, requiem "præsta nobis. Bone Domine, Deusque verax, dona "tandem nobis requiem." Cui semel ita consolantis voce diximus: "Jam, domine, quiescitis;[2] tactus nempe "pulsus vestri finiri nunc innuit accessionem istam." Ad hæc ille, "O vere," inquit, "beatos illos, quos vel "extremi dies judicii requie inconcussa donabit." Ad quem vicissim dicentibus nobis, "Hujus diem judicii "illam Deo volente habebitis, qua istius carnis sarci-"nam deponetis;" ille e contra, "Non," inquit, "recte "sentitis. Non enim judicii, sed gratiæ et misericor-"diæ dies erit, qua ego defungor."[3]

His wonderful fortitude in his sufferings.

Stupori præsentibus, magnæque fuit admirationi, inter multiplices cruciatus violentissimarum ægritudinum,[4] invicta semper animi ejus fortitudo. Ita se in lectulo, cum vellet, in latus aliud gyrabat; ita robuste incedens, cum secederet a lectulo quo esset necesse, ibat et redibat; ut congressum quemdam atque conflictum cum infirmitate corporis, virtus animi ejus iniisse putaretur. Et dicebant medici, hujusmodi gestus ejus intuentes: "Vere spiritus hominis istius sustentat "infirmitatem ejus. Vere cum apostolo insultare potest "iste corpori mortis hujus, et dicere, Quando infirmor, "tunc fortior sum et potens."

Prov. xviii. 14. Rom. vii. 24. 118 b. 2 Cor. xii. 10.

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[1] *vexaretur*] So MS.; durius vexaretur, Pez.

[2] *quiescitis*] So MS.; quiescetis, Pez.; quiesces, Surius.

[3] *defungor*] So MS.; defungar, Pez. and Surius.

[4] *ægritudinum*] So Pez.; ægritudinem, MS.

Vox quoque ita succo plena virili ei fuit, ut licet submissior, subtilior tamen solito non satis audiretur. Lectionem post martilogium,[1] de Johannis evangelio, ipsa quoque die qua discessit, propriæ vocis sonitu ita fecit terminari, ut in crastino ibi coram funere ejus ad missam inciperet legi evangelium, ubi pridie nutu ejus textus scripturæ ejusdem desiit recitari. Quod postquam advertimus ut puta nemine[2] procurante accidisse, glorificavimus Deum, qui pulchro miroque ordine omnia ejus opera, vitamque totam, usque in finem semper dirigebat.

The vigour of his voice, to the last.

The day of his death bade the lection from St. John to end, just where it would be followed on the morrow at mass before his corpse.

Locus etiam scripturæ summæ dulcedinis præsagium, ipsa rerum serie quæ gestæ fuerant, manifeste præferebat. Erat namque de familiari confabulatione Salvatoris nostri et Marthæ, ante suscitationem fratris ejus Lazari, qui ita contexitur: "Dixit Martha ad Jesum, "Domine, si fuisses hic, frater meus non esset mortuus." Cum enim alias canonicas scripturas, quatuor anni temporibus statutis, tum ad matutinas, tum ad mensam[3] suam annuatim relegi instituisset, quatuor evangelistarum totidem libros, post primam diei horam, præmisso capitulo martyrologii, quatuor anni temporibus perlegi faciebat. Has enim lectiones, etiam cum equitando iter ageret, nullatenus omittebat. In quo religiosum eunuchi illius studium æquiparasse, aut etiam vicisse probatur, qui sedens currum Isaiam legisse, Philippumque cathezetam promeruisse monitu angelico prædicatur. Quod enim ille semel egisse commendatur in curru, hoc iste innumeris vicibus equo tantum vectus continuo agebat usu.

Joh. xi. 21.

Hugh's regulations as to reading the scriptures.

Never omitted the readings, even on a journey.

Act. viii. 28.

Quem ut liquido innotesceret, nulla animi dejectione, vel inter suprema vitæ discrimina, solitæ magnanimitatis culmen deseruisse, hortatus est eum quidam ex amicis suis, ad explendam peccatorum quantum sciret

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[1] *martilogium*] So MS.; martyrologium, Pez.
[2] *ut puta nemine*] So MS.; utpote eo minime, Pez.
[3] *mensam*] So MS.; missam, Pez. See *supra*, p. 138.

sufficientem confessionem, ita dicens: "Quia, domine, "sicut ipse melius nostis, efficacior Deoque acceptior est "illa confessio, quæ specificat singillatim omnia, quam
119. "illa quæ sub quadam generalitate includit singula; et "vos multo tempore ordinarius, necnon et delegatus "judex plurimorum extitistis; quantum memoria recolit satagite confiteri, quos vel quot ob privatum "amorem sive odium promoveritis, ut assolet, in negotiis suis, aut depresseritis, minus videlicet utendo "legitime judiciaria potestate."

Hugh long a judge ordinary, often a judge delegate.

Hugh declares that he never, as judge, knowingly erred from just judgment.

Ad hæc ille verbum protulit, quod pluribus audientium gaudio pariter et miraculo fuit. "Odio," inquit, "seu amore, sed nec quidem spe vel timore, personæ "aut rei cujuscunque, nunquam a veritate judicii me "scienter exorbitasse memini. Si judicando deviavi a "recto, hoc propriæ ignorantiæ, aut certe assidentium, "crimen fuit."

Did not refuse meat, in his illness.

Nec prætereundum inconsulte videtur, quo[1] vir, totius vanitatis et superstitionis adversator, gustum potius carnium quam esum,[2] pro bono obedientiæ nequaquam repudiaverit. Suggerentibus namque amicis, et medicis asserentibus, quia, hyeme transacta, facilius curaretur, si esculentioribus cibis affectum[3] jam corpus, et quartanis algoribus post alias febres congelascens, foveri permisisset; jussit archiepiscopus, et in remissionem peccatorum injunxit ei, ut in tali quoque diæta consilio medicinæ[4] parere debuisset. Ille vero præscriptum objiciens ordinis Cartusiensis, quo in commune omnibus, morbidis, sanis, et moribundis, esus carnium inhibetur, id sibi illicitum fatebatur.

Sed, ne multis immoremur, ad petitionem demum clericorum suorum, de mandato quoque et sedula monitione Cantuariensis archipræsulis, susceptis per dominum

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[1] *quo*] So MS.; quod, Pez.

[2] *quam esum*] So MS.; in extremis hujus ægritudinis quam esum, Pez.

[3] *affectum*] So Pez.; effectum, MS.

[4] *medicinæ*] So MS.; medicorum, Pez.

Robertum, [tunc][1] quidem procuratorem ac paulo post priorem Withamiæ, fratrum[2] ejusdem loci hortatoriis epistolis, ut suo incunctanter archiepiscopo in hac ejus jussione obediret, carnes, ab adolescentia sua usque tunc nulla occasione a se prælibatas, in cibum sumpsit. Dicebat vero nobis : Robert, prior of Witham.

"Sciatis, quia nec desiderio nec remedio nobis ali-
"quatenus esse poterit adeo suasus[3] iste carnium esus.
"Verumtamen, ne tot venerabiles [viros][4] scandalize-
"mus, immo ne ab Illius vestigiis vel in morte jam 119 b.
"positi recedamus, qui factus est obediens usque ad Phil. ii. 8.
"mortem, dentur nobis carnes. His enim nunc demum,
"pro fraternæ dilectionis condimento, libenter vesce-
"mur." Sciscitantibus autem medicis, quibusnam carnibus vesci placuisset, ita respondit: "Pedibus, si vobis "videtur, suillis ; quos infirmantibus a sanctis quon- "dam patribus legimus fuisse concessos." Hos igitur appositos, vixque primis dentibus attactos, jussit amoveri. Similiter et de minutis volatilibus minimum quid gustavit. Hugh has pigs' feet for food. And small birds.

Solebat, dum fuisset incolumis, quosdam viros religiosos, maximeque rectores cœnobiorum arguere, qui, præter consuetudinem regularem fratrum suorum, a carnibus omnimodis ducerent abstinendum. Meminimus eum cuidam abbati abstemio talia quondam dixisse : Used to scold religious men for too great abstinence.

"Tu," inquit, "frater, a quo solatium et exemplum "sumere debent subjecti tui, propter abstinentiam "istam extraordinariam in utroque peccabis in eos. "Tu ipse non delicias resecabis tibi, sed mutabis; et "in hoc quidem vanitatis crimen et superstitionis non "facile evadis.[5] Tibi enim ab officialibus aut legumina "peregrina, aut pisces carnibus pretiosiores, et vice

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[1] *tunc*] Not in MS. ; added from Pez.

[2] *fratrum*] So Pez. ; fratrem, MS.

[3] *suasus*] So MS.; persuasus, Pez.

[4] *viros*] Not in MS. ; added from Pez.

[5] *evadis*] So MS. ; evades, Pez.

" sagiminis varia condimenta, pigmentis et caris con-
" fecta rebus parabuntur. Hoc discent exemplo subditi
" apposita sibi fercula rejicere, et commentis coquorum
" novis semper inhiare. Qui vero nihil horum voluerit
" aut valuerit quærere, dum funditus apposita quæ
" carnes tetigere respuit, stomacho male confortato a
" mensis recedit.[1] Quod dum sæpius egerit, primo in-
" somnietas, denuo[2] mentis torpor, postremo totius
" corporis imbecillitas, jam ad omnia spiritualis vitæ
" exercitia invalidum possidebit. Quale vero solatium
" a te suscipere illi sperabunt, qui, diutino affecti
" tædio, nunquam mensæ tuæ consortium quidquam
" sibi recreationis allaturum certissime sciunt. Nam
120. " quod ego carnibus non utor, non tantum mei arbitrii
" est, quantum ordinis decreti, cui semel cervicem sub-
" jeci.[3] Quamobrem et in leges suas ordo noster pau-
" ciores colligit, quia id quod illæ instituerint[4] varie
" complexionata multitudo non capit. Vos e diverso,
" qui multitudinem regere suscepistis, sicut moribus
" multorum servire juxta legislatoris vestri sententiam
" debetis, sic et multiplicibus eorum infirmitatibus con-
" descendere, et necessitatibus providere habetis."

Et hæc quidem ille dicebat. Verum de his sententiam viri sapientis, hoc loco præter historiæ cursum breviter nos tetigisse, lectorem nostrum non pigeat; cum pariat quibusdam parum institutis non contemnendam formam necessariæ discretionis. Sed jam quæ restant de boni doctoris nostri recessu a nobis, ut cœpimus, explicemus.

Pridie quam migravit a corpore, ut frequenter singulis prius septimanis consueverat, viaticum percepit[5] corporis et sanguinis Christi. Sexto decimo kalendas Decembris, feria quinta, jam die advesperascente, cum sentiret vires sibi magis magisque deficere, misit quos-

Thursday, Nov. 16, towards evening, sends for

[1] *recedit*] So MS. ; recedet, Pez.
[2] *denuo*] So MS. ; deinde, Pez.
[3] *subjeci*] So Pez. ; subjecti, MS.
[4] *illæ instituerint*] So MS. ; ille instituerit, Pez.
[5] *percepit*] So Pez. ; perceperit MS.

dam ex servientibus ad priorem Westmonasterii, alios etiam ad decanum sancti Pauli; pro accersiendis, sicut pridem jusserat, clericis et monachis in obsequium funeris sui. Post hæc, imposita diutius vertici nostro dextera sua, commendavit nos et universos filios suos Deo, voce sua [pene][1] suprema. Nam percepta benedictione illius, diximus ei tertio, antequam verbum aliquod ex ore ejus elicere possemus, "Rogate Dominum, ut pastorem "ecclesiæ vestræ provideat ei profuturum." Ad quod tandem ait, "Deus id faciat." His ab eo dictis, nudari fecimus pavimentum coram eo, et crucis effigiem sparsis ibidem cineribus benedictis expressimus. Quam[2] ille digitis e contra benedicens, capite demisso adorare nitebatur. Tunc, licet ab ore ejus satis invite tali hora secederemus, ne tamen minus plene die ultima divinum[3] audiret servitium, cui adeo diligens studium omni pridem[4] tempore consueverat exhibere, hymnos qui ad complendum[5] dici solent cœpimus decantare. Cumque ad illum psalmi locum veniretur, ubi dicitur, "Clama-"vit[6] ad me, et ego exaudiam eum; cum ipso sum in "tribulatione; eripiam eum, et glorificabo eum," illo ita fieri innuente,[7] expositus est in medio et cineri impositus. Psallentibus autem nobis festinantius, ille vultu placidissimo spiritum sensim colligebat, quem tunc in manus Conditoris tradidit, cum Symeonis canticum psallentium chorus recitare cœpit. Sicque tam prophetico, quam et evangelico claruit testimonio, quia tam crebro, ut prædiximus, rogantem pacem sibi dari, Dominus exaudivit. Probatum quoque et illud verissime est, quod ipse prædixerat; quia dies defunctionis suæ non sibi foret dies judicii, ipsum qualibet amari-

the monks of Westminster and clerks of St. Paul's.

Gives his blessing to the author, &c.

The cross of consecrated ashes prepared.

120 b.

The compline hymns.

Ps. xc. 15.

Hugh is laid on the ashes.

Breathes his last, just as the choir had begun the Nunc dimittis.

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[1] *pene*] Not in MS.; added from Pez.

[2] *Quam*] So MS.; Quos, Pez.

[3] *divinum*] So MS.; divinum ipse, Pez.

[4] *pridem*] So MS.; vitæ, Pez.

[5] *complendum*] So MS.; completorium, Pez.

[6] *Clamavit*] So MS.; Clamabit, Pez., and Dorlandus, with Vulgate.

[7] *innuente*] So MS.; monente, Pez.

tudine percellentis, sed dies potius misericordiæ delictum omne clementer ignoscentis, et gratiæ leniter in pace ipsum refoventis; præstante eo, qui misericordiam et veritatem eum diligere in omni vita sua fecit, quique ei gratiam et gloriam in vita et in morte sua dedit, Jesu Christo Domino nostro, per quem gratia et veritas facta est, qui cum Patre et Spiritu Sancto vivit et regnat, Deus benedictus in secula. Amen.

Capitulum XVII.

Quod multa consimiliter præcesserunt et subsecuta sunt beatorum episcoporum Martini Turonensis et Hugonis Lincolniensis transitum. Et alia quædam in modum epilogi, de rebus variis Hugonis nomen contingentibus scripta.

St. Martin of Tours: Nov. 11.

121.

Hugh's prayer for release at the time of St. Martin's festival.

Cum, duorum jam mensium spatio, Lincolniensium gloria Hugo artus febre jugiter, ut præmissum est, fatiscentes spiritui servire coegisset, Martini Turonorum gloriosi antistitis festivitas cœperat imminere. Hujus ille in omni vita sua cultor et æmulator peculiaris extiterat: frequenter quoque in oratione sua, et patroni sui verba usurpaverat; omniumque uni vero Domino hæc cordis et labiorum suorum vota precator supplex profuderat: "Domine, jam satis est quod huc usque "certavi; et si parcis diutius anxianti, bonum est "mihi. Fiat, Domine, de me voluntas tua. Cui non[1] "resultat in hoc et voluntas mea, fiat ut sub tempore "festi domini mei sancti Martini, optata post varios "et immensos labores missio concedatur mihi. Sub "istius, si placet, ducis et signiferi tui, O Rex gloriæ, "festo triumphali, quo de mundi hujus principe tri-"umpho potitus extremo ad te pervenit, et me, licet

[1] *non, &c.*] There seems something wrong here; *nisi* instead of *non* would remove the difficulty.

"immeritum, ad te jubeas accersiri. Hujus me, Domine, "suffragiis commendatum, et fultum præsidiis, a castris "tuis ad palatium, a spe ad speciem contuendam "gloriæ tuæ, jubeas citius emigrare."

Talia non semel, audientibus nobis, Hugo nec sine multis gemitibus orando ingeminabat. Nos quoque, scientes quam devota semper æmulatione Martinum coluisset, quam alacer in festivitatum Martini celebrationibus extitisset, quam dulce habuisset virtutes Martini referre, imitari mores, et studia sectari, satis timebamus ne forte consequeretur petitionis effectum, nosque desertos et desolatos morsibus exponeret rapacium luporum. Nec vero secus quam timebamus evenit.
Justus namque Dominus justitias dilexit in justo suo; Ps. x. 8.
et iniquitatum nostrarum meritis æquitatem, quam eis deberi vidit vultus ejus, retribuit. Confisi tamen de pietate justi Domini, et opitulatione justi servi sui,
viciniora salutis demum consequi nullatenus desperavi- Heb. vi. 9.
mus. Nam etsi ad momentum indignationis abjecit Is. liv. 8.
nos, sed non in finem affliget supplices suos, nec con- Ps. lxxvi. 10.
tinebit in ira sua misericordias suas misericors et miserator Dominus.

Verum de tribulationum nostrarum præmiis, juste quidem etsi minus plene iniquitatum nostrarum meritis
respondentibus, stylus interim sileat: Hugonis potius, 121 b.
ut cœpit, vel barbarizando triumphos explicet, narret trophæa, ovationis insignia memoret. Hugonem namque Martino, de quo agimus, etsi per omnia conferre fortassis pertimescimus; ipsum tamen ei, in vita et in morte, multifaria ratione comparabilem claruisse aperte videmus. Quod expressius commemorare, nobis quidem non pigrum, lectori vero credimus fructuosum.

Hugh, in many respects, comparable with St. Martin.

Igitur Martini ab infantia circa eremum aut monasteria animus semper fuit: fuit et Hugonis. Martinus in adolescentia, Hugo in pueritia, repudiatis militaribus pompis, tiro Christi efficitur. Martinus vero, ut militaret Christo, frementia militum castra deseruit: Hugo, ut expeditius adhæreret Christo, clericorum contubernia

Alike in their love of monasticism, their contempt of danger, and kingly power, &c. &c.

S.S.[1] Vita, cap. iii. — *Supra*, iv. 4. — S.S. Vita, cap. vii. — *Ibid.*, cap. xxiii. — *Supra*, v. 1. — Ecclus. xlviii. 13. — S.S. Vita, cap. viii., x., xii.

Worship of a robber at Northampton, of wells at Berkhampstead, Wycombe, &c., put a stop to by Hugh.

S.S. Vita, cap. xvi., xvii., xxiv. — *Ibid.*, cap. xviii. — *Supra*, v. 8.

dereliquit. Martinus "signo crucis, non clipeo protec-" tus aut galea, hostium cuneos penetravit securus:" penetravit similiter armatos et Hugo cuneos evaginatos contra se vibrantium gladios, sed non quidem semel, immo vicibus multis. Martinus pontificatus arcem invitus, ac contradicentibus ascendit superbis: ascendit ordine pari et Hugo. Martinus "in convivio presby-" terum prætulit" regi superbo: sepulturam pauperum regibus, regumque conviviis, prætulit et Hugo. Terrenum "in diebus suis non extimuit" Martinus "prin-" cipem;" sed neque Hugo. Superstitiones, ritusque sacrilegos, longe lateque eliminavit ille: similiter eliminavit et iste. De quibus licet brevitatis gratia superius parce dixerimus, largius super his tractandum aliis relinquentes; Norhamtonia tamen latronis, Bercamestuda, Wicumbia, et alia quædam loca fontium culturam, Hugone acriter decertante, postposuisse noscuntur. Martinus dæmonibus imperavit: imperavit et Hugo. Ille super falsis rumoribus, et fama a dæmonibus septem[2] conficta, veritatem ab energumeno studuit elicere: iste ne pythonissa vera etiam divinaret studuit inhibere.

Hugh's inattention to outward things, when on a journey.

122. Martinus, quolibet pergens, oculos in cœlum semper figebat erectos. Quod adeo mentalibus oculis agebat et Hugo, ut iter semper faciens ultra crinem equi cui insedisset rem prorsus aliquam corporeis oculis fere nunquam videret. Unde constat quia hinc omni tempore contigerit, res quaslibet juxta iter suum positas nulla curiositate prospexisse; sed, quemadmodum de quodam scriptum legitur viro sancto, quia die pene tota secus ripam stagni cujusdam equitans, ipsum stagnum minime vidisset, ita et iste dum equitaret rem prorsus nullam, nisi casu demonstratam ab aliquo,

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[1] *S.S.*] These initials in the margin refer to the Life, &c., of St. Martin, by his disciple S. Severus Sulpicius.

[2] *septem*] So MS.; sedecim in *S.S. Vit.*, cap. xviii.

oculis attendebat. Habebat jugiter ante se equitem, equum suum præcedentem, et callium diverticula quæ sequeretur meatu proprio præmonstrantem. His fore-rider.

Contigit interdum ut inter hos, præsulem videlicet ejusque ducem, quispiam commeantium medium immergens se fortuitu, dum ad partem alteram inflecteret vectorem suum, animal pontificis de recto divertentem tramite per devia sequeretur. Quod ubi advertebat præambulus ejus, sæpe stomachando aiebat: "Improbe "satis facit iste. En! mihi furatus est episcopum "istum."

Sed neque pedes vel eques, dum in villis propriis diutius quandoque perendinaret, delectandi, seu, ut assolet, uti se res quæque haberent, visendi gratia, aliquorsum pergebat: quin potius lectioni, orationi, vel honestis et necessariis colloquiis vacans, evangelicum illud implere curabat, "In quamcunque domum in-"gressi fueritis, ibi manete, et inde ne exeatis." In aula, ubi semel finito mox prandio bibisset, nec ad momentum ulterius die illa residebat: sumptis vero secum viris honestioribus, qui refectioni interfuissent, in cameram secedebat. Quos, dapibus ante et potibus quamlibet gratiose et splendide satiatos corporeis, splendidius tamen et gratius denuo reficiebat spiritualibus verbis, et prolatis ex gestis aut dictis virorum illustrium æmulandæ probitatis atque virtutis, pro statu audientium, variis exemplorum incitamentis. His like disregard to outward attractions, when staying at any of his vills. Matt. x. 11. His after-dinner custom.

Et in his quidem, immo et in aliis quæ enumerare nimis longum, fuere similes sibi in vita et conversatione Martinus et Hugo. Unde non immerito divinitus actum est, ut in morte quoque, et in exequiarum decore, uterque alterutri quam simillime responderet. Martinus denique "obitum suum longe ante præscivit, "dixitque fratribus dissolutionem corporis sui immi-"nere," quia "indicavit jam se resolvi:" hæc quoque similiter præscire, dicere, et indicare, datum est et Hugoni. Instante obitu, mergulos a flumine virtute potenti verborum abegit: Hugo, magna virtute fretus 122 b. Martin and Hugh alike in their deaths, &c. S.S. Epist. de obitu S. Martini. S.S. *Ibid.*

Supra, p. 334.

Pontius, Hugh's butler. His miserable death at Angers.

meritorum, quosdam testamenti sui dilapidatores in reprobam quam meruerant mortem, præveniens eos in maledictionibus suis dedit. Cujus rei exempla licet historia hæc præterierit, tamen pincernæ ipsius nomine Pontii exitus miserabilis, quem Andegavis languens, tertio venditus a prædonibus, demumque in doloribus nimiis exspirans fecit, vera esse quæ proferimus manifeste declarat.[1] Possemus et de aliis notissima hujus rei testimonia proferre, nisi fastidio consulentes audientium plurima gestorum ejus sub silentio transiremus.

St. Omers: *supra*, p. 325. This Pontius had grievously offended Hugh, and been cursed by him.

Hunc autem Pontium, in principio ægritudinis illius, graviter apud sanctum Audomarum offendisse novimus episcopum; itemque Londoniis, morti jam vicinum; tertio, Lincolniæ, inhumane et avare in venerabile funus jam defuncti peccavit. Londoniis autem, pro superbia ipsius et contumacia, facie in faciem maledixit ei sanctus Dei. At sanctus, quia motum iracundiæ usque ad labia progredi permisisset, ut delinquenti ex malitia quamvis juste malediceret, statim facta confessione pœnitentiam gessit. Quam tamen ut benedictione maledictionem sanaret, induci non potuit. Unde nos contristati virum maledictionis hortari curavimus, ut veniam delicti sui petere non tardaret. Sed ille pertinaciter salutis hortamenta deridens, episcopum suo de cætero
123. magis indigere servitio, quam se illius dominio asserebat. Talia isto furiose prosequente, perpendere pronum fuit, quia æquitas incommutabilis rationis linguam regeret pontificis: qui licet seipsum de motu ut putabat illicito reprehenderet, emissæ tamen maledictionis jaculum quod juste intorserat, illo perseverante in sua nequitia, revocare non valebat. Ubi et hoc mirandum fuit, quia ejus pertinaciam licet absentis, nemine indicante, per seipsum episcopus ipse cognovit. Hic vero ex mendico, omnique destituto amicorum solatio, ad maximas excrevit divitias in domo ejus: paulatim enim

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[1] *declarat*] declarant in MS.

ad majores officiorum provectus honores, ex puero servientissimo juvenis evasit superbissimus.

Sed quid, ais, ad mergulos Martini, istius vel aliorum testamenta diripientium mortuorum pertinet comparatio? Multum, inquam, per omnem modum; si tamen verba pensentur, quæ in avium illarum detestationem protulit Martinus. "Forma, inquit, hæc dæ- S.S. Epist. de ob. S. Martini.
"monum est; insidiantur incautis, capiunt nescientes, "captos devorant, exsaturarique nequeunt devoratis."

Pervagabant totam insulam merdi sive mergi hujusmodi, insidiantes ægrotantibus, legata ante mortem quoque testatoris rapientes, sed in eo quam maxime formam sibi inducentes dæmoniacam, quod cum rapacem ingluviem assiduis urgerent capturis, captis tamen nequibant saturari. Verum Hugo beatus, horum semper more Martini adversatus nequitiam, sæpissime framea spirituali confregerat molas iniquorum, et de dentibus Job. xxix. 17.
eorum rapuerat prædam. Et summas post regem regni potestates ita sæpe arctaverat gladio Spiritus Sancti, ut pronæ vestigiis ejus provolverentur, ea quæ legatariis tulerant restituere festinantes. Quorum insidias a rerum quas ipse legaverat contrectatione funesta cupiens arcere, proprio instinctu vinculo primum anathematis, ut supradictum est, illos innodavit, qui tale *Supra*, p. 334.
quid vi in ipsis rebus sive fraude præsumerent attentare. Obtinuit quoque tempore consequenti, ut in con- 123 b.
cilio[1] generali, quod eo vivente adhuc apud Westmonasterium celebratum est, solennis innovaretur sententia anathematis, non solum in sui testamenti, immo et in cujuslibet fraudatores legitimi testatoris. Huic sententiæ rex ipse assensum suum, concilio cum archiepiscopo præsidens, favorabiliter acclamando dedit. General council at Westminster. Sentence against defrauders of wills.

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[1] *concilio*] According to R. de Diceto (*Twysden*, 707), this council was held at Westminster Sept. 19, 1200. Hoveden (*Savile*, 457 b, &c.) gives decrees there promulgated by archbishop Hubert, but has nothing about the sentence against defrauders of wills.

Further comparison of Martin and Hugh.

S.S. Epist. de obitu S. Martini.

Sed ut et cætera de Martino, et de Martini tunc famulo, nunc autem socio, sermo iste percurrat, "bonam "virtutum suarum consummationem redditam ecclesiæ "pacem" Martinus reliquit: Hugo nihilominus non solum Cantuariensi ecclesiæ, ut præfati sumus, sed regno utrique Anglorum et Francorum, pro qua cis citraque mare pluries desudaverat, redditam pacem Martinus iste dereliquit. Martinus hinc migraturus, prope assistenti[1] diabolo dixit: "Nihil in me, funeste, "reperies: Abrahæ me sinus recipiet." Nec diffidentius de se, vel de suo receptu Hugo sentiens, constanter loquebatur: "Non erit judicii dies qua ipse defungar, "sed dies gratiæ et misericordiæ." Ubi enim quid suum improbus ille exactor reperit, non permittitur immunis emigrare ad requiem alieni retentor debiti, citra agitationem æquioris judicii.

Supra, p. 135.

S.S. *Ibid.*

Supra, p. 340.

Ad puritatem vero et decorem funeris Martini, quibus et in morte ostensus est gemma sacerdotum, id Hugoni ad funeris gloriam peculiariter auctum est, ut "vitro" sicut Martinus "purior, et lacte candidior," rosis quod de Martino tacetur vernantior, hominum innumeris millibus ostenderetur. Sed de hoc inferius planius dicetur. Nam de pompa funeris ejus quid digne dicemus? Si de occursu monachorum et virginum referre tentemus, neuter quidem vel ordo Hugoni defuit; sed numerus forte et multitudo, ratione locorum, huic inferior vel brevior quam Martino fuit. Verum si quid in his gradibus Hugo a Martino minus habuit, id ei supernus arbiter in dignitatibus potioribus supplevit.

S.S. *Ibid.*

124. Nam ut de inferioribus, quos præ multitudine dinumerare nemo poterat, taceamus, Hugonis funeri[2] aut sepulturæ interfuere archiepiscopi tres, præsules qua-

Bishops, nobles, &c., present at

[1] *assistenti*] astenti in MS.; so also *supra*, p. 324. *S.S.* has *diabolum vidit prope assistere.*

[2] *funeri*] funus, MS. As to the bishops, &c., present at Hugh's funeral, see Hoveden (*Savile*, 461 b). He says there were thirteen bishops, and names twelve of them.

tuordecim, abbates amplius quam centum, comites plurimi, reges duo. Non enim contentus fuit prædives Retributor ille bonorum, militis sui insignissimi trophæum regis solummodo Angliæ et optimatum ejus obsequiis adornari: nam et meritis ejus hic honos impar extitisset. Qui etenim in exteris sæpe nationibus officium sepulturæ peregrinus ipse indigenis studuerat exhibere, dignum certe fuit ut ejus sepulturam non modo domestici et indigenæ, immo et externi et alienigenæ suis obsequiis perornarent. Et hoc quidem, jubente Domino, ei adimpletum est. Verum istud etsi ad condignum videretur sufficere pro exigentia factorum ejus, sed pro voluntatis ejus devotione minus a condigno penitus extitisset, si non a plurium quam ipse unquam ingressus fuisset regionum populis illud sibi munus rependeretur. Proinde, superna disponente clementia, præter Anglos, Normannos, Francos, Burgundiones, seu aliarum quas ipse vidisset terrarum accolas, Sclavi quoque, Scoti, et Hybernienses, atque Galwedi, cœlitus mandatas funeri ejus detulerunt excubias. Nam Yberniarum unus, et Sclaviarum archiepiscopus[1] alius, cum principe Galwediæ, et Scotorum rege, funebribus ei post agnitam ejus migrationem ex more celebratis, demum funeri ejus, in urbem Lincolniensem humeris suis, cum aliis magnatibus, ipso quoque rege Anglorum et archipræsule Cantuariorum, deportando, longius extra civitatem obviam processerunt. Bis quoque officium, quod pro nuper defunctis exsolvi consuevit, in matrice basilica ipsi, vel pro ipso, cum tanta gloria Lincolniæ solutum est, ut, astante clero et populo, cum nobilium infinita multitudine, lectiones soli episcopi vel archiepiscopi legerent; responsoria quoque universa, junctis sibi et aliorum graduum sublimibus personis, antistites

Hugh's funeral.

And foreigners.

The archbishop of Dublin, and archbishop of Ragusa. The prince of Galloway, and king of Scotland.

The glory of Hugh's funeral obsequies at Lincoln.

[1] *Sclaviarum archiepiscopus*] This was Bernard, archbishop of Ragusa in Dalmatia, who had been driven from his see and had taken refuge in England.

124 b. præcinerent, versusque decantarent. Quod tunc primo fecerunt, quando ipsum obisse audiverunt; iterumque sub præsentia corporis ejus, ubi in ecclesiam suam perlatum fuit, hoc idem facere addiderunt.

Service for the dead twice performed.

Verum hæc interim de glorificati hominis gloria, qua glorificavit illum Dominus in vita et in morte sua transitoria, breviter dicta sint; ad laudem et gloriam sempiternæ majestatis Dei et hominis Jesu Christi, qui cum Patre et Spiritu Sancto semper est et ubique in sanctis suis mirabilis. Cujus præconiis in conspectu omnis carnis magnifice accrescit, quod sanctos suos, locis temporibusque plurimum distantes, fide tamen et devotione indissimili ei famulantes, meritis et præmiis facit consimiles: cujus regnum et imperium invariabile permanet in secula seculorum.

Capitulum XVIII.

De trium visionum revelationibus, Hugonis gloriæ astipulantibus.

Nov. 16, A.D. 1200. Death of Hugh.

Anno igitur gratiæ millesimo ducentesimo, [sexto][1] octavarum beati Martini die, brevi intervallo post solis occasum, veri solis imitator, amator Martini, Lincolniensium lucerna Hugo, luci hujus seculi valefaciens, solem adiit qui nescit occasum. Senario[2] quippe vitæ hujus laboriosæ viriliter exacto, requies illum æternalis sabbati veraciter excipiebat, octava beatæ resurrectionis feliciter numerandum. In cujus rei non incertum

[1] *sexto*] Not in MS.; added from Pez. It is also in W. de Worde, but in this way; "millesimo ducen-" "tesimo sexto, in octavis, &c."

[2] *Senario, &c.*] Surius's abridgment here is this: "Obiit circa "annum Domini millesimum du-" "centesimum, cum jam sexagena-" "rius esset, deinceps in sabbato" "pacis æternæ quieturus," cap. 29. It would seem as if it was merely from a misunderstanding of the above words of the text, that the author of this abridgment concluded Hugh to be 60 years old at the time of his death.

argumentum, præter miraculorum signa quæ illius obitum e vestigio subsecuta sunt, visionum etiam revelationes plurimæ innotuerunt; ne suo Martino vel in hac parte gloriæ Hugo videretur inferior. Quis vero non miretur ipsarum quoque visionum seu revelationum modum consimilem, ut nec discors qualitas esset in rerum signis, ubi tanta fuit parilitas in rebus ipsis? Ne autem imperitia nostra, quæ in cæteris doctissimum vitæ Martini scriptorem nequit imitari, ab ejus tamen vestigiis in numero scribendarum aberret visionum, tres tamen, sicut et ille suis, ita et nos nostris lectoribus duximus exponendas.

Miracles, and visions.

As in Martin's Life, so in this of Hugh, three visions to be recounted.

Harum vero prima, nocte illa quam ipsius transitus proxime subsecutus est, certo quodam casus imminentis præsagio, superna clementia cuncta pie disponente, uni eorum qui secum positi erant præostensa est. Quam ille mane facto sociis manifestans, ea quæ in solennes exequias opus erant, die ipsa, medicis qui aderant subsannantibus et objurgantibus eum, solicitius studuit præparare. Nam physici sanitatem ei, usque in horam vitæ ultimam, vitamque spondebant longiorem.

125. The first vision, the night before Hugh's death; to the author, in a dream.

Erat autem hujusmodi visus.[1] Videbat, et ecce in viridario quodam, parieti domus contiguo in qua jacebat episcopus, se putabat constitisse. Erat loci situs hujusmodi. A parte boreali, et ab occidua regione, domorum septis claudebatur, ab oriente et austro cingebatur fossato, cui ex parte altera pomarium, ex altera cimiterium adjacebat. Ipsum quoque fossatum dumis et vepribus succrescentibus obsitum erat. Ab ipso igitur parietis loco ubi caput lectuli episcopi decumbentis erat innexum, pyrus proceritatis nimiæ, et pulchritudinis immensæ, longe ultra illius viridarii spatium porrecta videbatur corruisse. Cujus vastum decorem, decoramque vastitatem ille vehementer admirans, talia intra se cogitando tractabat: "Quis unquam tam pul-

Particulars as to the London mansion of the bishops of Lincoln.

[1] *visus*] So MS.; visio, Pez.

"chram conspexit pyrum? O quanta nobilis materiei "jactura erit,[1] si hoc in loco abdita putrescat speciocissima arbor ista, ex qua diptychæ tot possent excidi, quot totius Angliæ sive Galliæ studiis scholasticis quivissent sufficere." Dum hæc secum, sopitus corpore, sed corde solicitus ille pertractat, supposuisse lacertos stipiti jacenti repente se videbat. Cujus dum molem leniter agitando pertentat, totum confestim lignum summa facilitate ab imo sublevatum in brachiis, quasi ponderis penitus nil haberet, huc illucque a se circumferri miratur. Interea subito ramusculi ejus ab ipso stipite deciderunt; ipse vero medius vectis, planus et enodis, in gestantis ulnis permansit.

Cujus rei miraculo ille stupefactus pariter et jocun-
125 b. datus, sopore mox deposito, hujusmodi cordi suo impressam visionis reperit conjecturam, ut etiam labiis et ore talia secum loqueretur: "Revera in brevi moriturus est homo iste: ipsum enim demonstravit arbor "hæc fructifera atque pulcherrima." Quæ merito ad austrum collapsa jacebat, juxta illud viri sapientis,
Eccles. xi. 3. "Lignum in quamcunque partem ceciderit, sive ad "austrum sive ad aquilonem, ibi erit." Sive enim ad amœnitatem paradisi homo ducatur, cum cadit in mortem, sive rapiatur ad horrorem tartari, ibi erit: quia
Luc. xvi. 22 & 26. inter Abrahæ sinum et infernum chaos magnum firmatum est, ut alterutrum semel ingressus transire ad alterum sive transmeare ulterius non possit. Est
Matt. iii. 10. namque inextinguibilis ignis ille, in quem mittitur arbor excisa, quæ non facit fructum bonum. Quæ vero
Jer. xvii. 8. aliquando non desinit facere fructum, transplantatur super aquas, ut æstum nesciat, ut folium non exuat, ut firmis imperpetuum radicibus subsistat.

Et talia quidem iste de sacramento visionis suæ se ad præsens intellexisse, mane retulit quibus dignum duxit ex sociis. Quid vero facilis illa arboris sublevatio

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[1] *erit*] So Pez.; erat, MS.

portenderit, non prius ad liquidum agnovit, quam de vita illius atque virtutibus ita, minus licet accurato, facili tamen stylo digessit. Quæcunque enim libellus præsens de verbis aut gestis ejus excerpta continet, ita pro [1] magnitudine virtutum operumque viri sancti æstimanda sunt, ut frondes exiguæ facileque deciduæ ad vastissimæ arboris conferri putentur robur immensum. Sed neque ad ea, quæ memoriæ ista scribentis inseparabiliter de magnalibus tanti viri inserta, ejus semper pectori cohærentia circumfert, hæc ipsa, quæ membranis tradidit, aliter valent comparari, quam si levium sarmentorum fasciculos contiguis cœlo abietibus, cedrisve sublimissimis, quis duxerit conferendos.

Hæc autem, licet peccatori hominumque indignissimo de transitu viri justi præostensa sint, tamen quia funeris ejus obsequio profuerunt, cujus etiam rei gratia tantumdem innotuisse talia præscire non merenti noscuntur, illi de Martini obitu revelationi conferri apte merentur, qua præsulum sanctissimus Ambrosius, ad deferendum exequiis ipsius debitæ commendationis officium, cœlitus meruit informari. Nam et inter cætera ad similitudinem frondium quos viderat ab arbore mystica decidisse, universos pilos coronæ illius et barbæ, ungues etiam pedum et manuum, diligenter excidi fecit et radi, postquam vespere sequenti in mortem carnis cecidit idem dilectus Domini.

126.

Jam vero uti Martinus, postquam Severo Sulpicio cum libro vitæ suæ revelatus est, cœlos continuo visus est, iter suum insequente discipulo ejus Claro, penetrasse, ita vere omnifaria laude dignissimo, Ricardo [2] Norhamtoniæ archidiacono, ipsa qua decessit nocte de-

S.S. Epist. ad Aurelium.

Second vision, the night of

[1] *pro*] So MS.; præ, Pez.

[2] *Ricardo, &c.*] Called Ricardus Kentensis, according to *Le Neve*. Hoveden (*Savile*, 462 b) mentions a vision with regard to the death of Robert de Capella, but with different circumstances from these of our author; viz., that Hugh appeared in a dream to Roger de Roldeston, dean of Lincoln, and said that Robert de Capella was to follow him.

Hugh's death; to Richard, archdeacon of Northampton, in a dream.

monstratur et Hugo, per viam speciosi tramitis et ardui, ad regale convivium properare. Qui cum miraretur in somnis, curnam tantus pontifex contra morem illud solus et incomitatus iniret, vidit repente unum ex capellanis ipsius, nomine Robertum, aliquantulum remotius vestigia ejus subsequentem. Idem autem vir, cui ostensa sunt hæc, tribus ferme diebus a loco aberat, unde episcopus ad mensæ cœlestis convivium meruit

Robert de Capella, Hugh's chaplain.

accersiri. Prædictus vero Robertus, cognomento de Capella, satis erat mansueti lenisque ingenii; præterque cæteros mores optimos quibus præditus fuit, quibuslibet afflictis erat compatientissimus, cunctis vero in commune affabilis et benignus; fuerat quoque in orationibus et psalmis devotus admodum, multumque assiduus. Hic ea tempestate qua hæc gesta sunt, Lincolniæ morabatur. Qui post domini sui et magistri Hugonis episcopi decessum, nescio quota die, acri febre correptus, ipsa die qua corpus pontificis Lincolniam, ut inferius dicetur,

126 b. intravit ibidem tumulandum, et ipse corporeis nexibus

His death, the day Hugh's corpse arrived at Lincoln.

absolutum spiritum reddidit, in convivio Regis æterni epulis immortalibus fruiturum. De quo et illud memorasse juvat, quia jugiter cum ad mensam resideret episcopi, hospitum et advenarum præcipua illius animo cura; quibus etiam, remotius interdum discumbentibus, fercula mittebat et vina, quæ illis credidisset sibi appositis gratiora. Super quo elemosynarius ei sæpe infestus erat, sed frequenter objurgatum nunquam vidit emendatum.

Hugh's almoner, Morinus, a Templar.

De quo sane elemosynario, quia se mentio opportune ut credimus objecit, rem oblivioni non tradendam breviter paginæ nostræ duximus inserendam. Functus est idem vir officio elemosynarii in domo episcopi, omni tempore ab exordio pontificatus sui, usque ad unum semis annum ante præsulis excessum. In quo strenuum satis indigentium se procuratorem ostendit; prudenter quibus quantum erogandum esset perpendens, fideliterque et devote quod perpendisset impendens. Qui

tandem agritudine præventus extrema, Hugonis ministerio ultima institutionis Christianæ percepit sacramenta. Nec multum post hæc, episcopus consistens in quodam municipio suo quod Lafford nuncupatum est, vidit in somnis se constitisse secus cellulam, in qua fratrem Morinum, hoc enim vocabulum viro fuit, reliquerat infirmantem. Qui introspiciens, columbam nive candidiorem cernit ab angulo in angulum, passimque per domum huc illucque volantem, et quasi exitum anxie inquirentem. Quod ubi aliquamdiu miratus aspexit, a somno excussus surrexit; jussitque paratos adduci equos, ut obviam pergeret funeri fratris Morini, quod de Stowa, ubi exanimatum fuit, ad Brueriam depositum erat transferri, ut sepeliretur ibi. Erat enim idem Morinus de ordine militum Templi, eratque Brueria quædam mansio insignis illorum subjecta ditioni. Dum igitur sternuntur equi, et episcopus primæ horæ, cum clericis suis quos fecerat accersiri, hymnos cele- 127.
braret, adest repente nuntius, qui elemosynarium nocte media indicat expirasse. Tunc episcopus quid vidisset, et quia ob ipsum visum suum solito maturius surrexisset, præsentibus intimavit. Distabant ab invicem Stowense manerium, ubi ille obiit, et castrum Laffordense, ubi ejus obitum iste præmissa revelatione agnovit, fere millibus viginti. Advenit autem obvius funeri ad locum memoratum; quod ibidem, pro requie fidelium divinis ante celebratis officiis et hostiis immaculatis, devotus hujus muneris executor Hugo sepelivit.

His death made known to Hugh, by a dream, at Sleaford.

He died at Stow, is carried to Temple Bruer, and buried by Hugh.

Et hoc quoque incidenter retulimus, præter seriem instituti tractatus quem prosequi cœperamus, in omnibus his ædificationem potius lectoris quam periti scriptoris gloriam aucupantes; in quo tamen a materia cœptæ narrationis eo minus recessimus, quo a funere ad funus, ad visionis revelationem a consimilibus visionibus digressi sumus. Sed jam, auxiliante Domino, ea quæ parumper omisimus celerius explicanda repe-

tamus. Visionum igitur prædictarum conspectores, Severo Sulpicio, sanctoque Ambrosio consimilia vidisse probantur. Jam vero restat, ut revelationi, beato Severino Colonensi archiepiscopo de Martini gloria cœlitus insinuatæ, aliquid non dissimile in medium proferatur; quo ipsius sequipedo Hugo olim præeuntis Martini vestigiis irremote doceatur, ut in via quondam laboris, ita et in tramite adeundæ jam beatitudinis adhæsisse.

St. Severin, archbishop of Cologne.

The third vision, after Hugh's death; to the author, in a dream.

Elapso siquidem post felicem ejus transitum brevi temporis spatio, hujusmodi de Hugone cuidam suorum ostensa est visio. Putabat se in quadam constitutum basilica vastissimæ magnitudinis, cum infinita populi multitudine, prænuntiato solenniter Hugonis episcopi Lincolniensis adventui suum præbuisse occursum. Qui dum repente inter eos media in ecclesia affuisset, tantæ
127 b. dulcedinis cantica circa eum audiri cœperunt, ut in terris nihil unquam æque jocundum et delectabile auditum fuisse omnibus videretur. Horum vero, necnon et eorum quæ inferius dicenda sunt auditor atque narrator, ut turbam quæ confluxerat indefessis conatibus penetravit, eminus episcopum quasi in lectica palliis obsericis mirifice adornata jacentem vidit; quæ in medio basilicæ, substratis late per pavimentum tapetibus admirandi decoris, visa est constitisse. Sublevabat jacentis cervicem cervical amplissimum, quod ex purpura et bysso, coccoque bis tincto, et hyacintho, satis operose fuerat contextum.

Qui postquam intuentem se discipulum suum, nec propius accedere præsumentem, clementi intuitu et ipse conspexit, erecto capite in ipso gestario visus est residere, ipsique discipulo, dexteræ manus indicio, ut ad se veniret innuisse. Quod turba circumposita, quæ eminus constiterat, nec loco appropiare quo ille jacuerat præsumebat, mox ut advertit, quasi ad salutandum eum propius irrumpere festinavit. Quorum ille velut accessum interim declinando, capite reclinato in speciem

pausantis[1] membra composuit. Tunc popularis frequentia, importunum ei suum ad præsens sentiens accessum, retrocessit, seque ut prius in loco remotiori reverenter cohibuit. Turba quoque secedente, is etiam qui accersitus fuerat, dans locum quiescenti, gressum quo ad ipsum venire cœperat fixit. Ipse vero secessisse populum confluentem aspiciens, relicto gestiario, in pedes se contulit; iterumque accersiens quem prius, manu sua dextera lævam ipsius tenuit. Dehinc longiuscule versus altare, quod eminus situm erat, ipsum deducens, ei talia dixit:

" Novi te solicitum super statu meo gerere animum:
" quamobrem te potissimum, ut ea quæ te movent
" aperires, accersivi. Tu nunc quæ te solicitant in-
" cunctanter proferre non differas." Tum ille: " Hoc,
" domine, votis omnibus antepono; hoc solum præ 128.
" cæteris omnibus nosse concupisco; qualiter vobis ab
" hora recessus vestri a nobis actum sit, singulariter
" audire desidero.

" Deinde quænam sint suavissima cantica ista, quæ
" tantæ dulcedinis melos auribus instillant nostris,
" edoceri præopto." Erat enim sonus canentium mellifluus, voces consimiles, vocum tamen discrimina mira quadam varietate distincta.

Ad hæc vero duo unicum ille dedit responsum,
" Cantica," inquiens, " hæc, ab hora illius quem dicis
" recessus mei a vobis, nunquam mihi defuerunt."
Quibus verbis ita inquirenti satisfactum est, ut de statu ipsius post mortem ultra nihil adesse posset tristitiæ, ubi carmina tantæ lætitiæ audiri potuissent.

Quiddam vero ab eo sciscitari studuit, unde plurimorum sæpe inquisitionibus ipse, tanquam præ cæteris episcopo familiarissimus, pulsari consueverat. Ait ergo:
" Domine, a pluribus referri audio, unde et mea
" sæpius astipulatio flagitatur, cum ab ore vestro nil

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[1] *pausantis*] pulsantis in MS.

"certum acceperim, quia videlicet vobis quodam tem-
Supra, p. 241. "pore sacra mysteria celebrantibus, corpus Dominicum "in specie invisibilis infantis in manibus vestris, con- "tuente id vobiscum quodam clerico, monstratum sit "et visum. Unde et animus meus crebra stimulatur "pœnitentia, quia os vestrum super hujus rei veritate "non interrogavi, cum toties vobis adeo familiariter "locutus fui."

His ille auditis ita voce placida respondit: "Etsi "tunc, quando dicis, et alia frequentius hoc mihi "Dominus revelare dignatus est, quid inde tibi vis?"

Cum ad hæc nec ille plura diceret, nec amplius super hoc sermone iste eum percunctari auderet, adjecit ei confiteri cujusdam formidinis scrupulum, qui ejus ab annis puerilibus animo insederat, et dicebat:

"Quia, domine, media vita in morte sumus, dum "mortis quandoque venturæ imaginem mentis con- "spectui sæpius repræsento, horrore quodam immenso
128 b. "totus perfundor. Dum enim cogito quia a rebus cog- "nitis ad eas quas nescio rerum species subito rapien- "dus, per illos etiam quos ignoro a notis omnibus "abducendus sum, non sinor confusionis magnæ fluc- "tibus non involvi, et tædii cujusdam abysso funditus "absorberi. Super hujus vero incommodo, inordinato "ut bene jam sentire cœpi tormento, consilii vestri "ope satis indigeo." Ad hæc ille beneficus semper interpellantium se consultor, responsione brevi amplum contulit poscenti remedium: "Tantum," inquiens, "solicitus sis ante mortem bene vivere, et solicitudinem "eorum quæ mortem sequentur Domino relinque."

His dictis, qui loquebatur, cum visione memorata, repente disparuit. Qui vero hæc viderat et audierat, gaudio plenus, de somno excitus, super tribus articulis supra memoratis ita sibi satisfactum medullitus quodammodo sensit, ut omnem post hæc dubietatis et timoris scrupulum quoad prædicta radicitus a suo pectore avulsum esse ipse quoque mirari consueverit;

Deoque et sancto ipsius famulo devotas gratiarum actiones pro tali consolatione indesinenter studeat referre.

Capitulum XIX.

De multiplici decore funeris ipsius; et de curatione ejusdem. Et de his quæ obiter usque Lincolniam circa corpus acciderunt. Necnon et de occursu regum duorum, et aliorum sublimium virorum innumerabilium, qui portando feretro humeros certatim supponebant.

Sed jam tempus est ut cœlo receptum pro parte potiore Martini pedisequum, terræ quoque pro inferiore sui portione monstremus commendatum. Qui licet, hoc gemino arcente receptorio, terra videlicet et cœlo, videri a nobis ultra non possit, nobis tamen ille non deerit, sicut ex præmissis visionum indiciis patuit, si amore sequamur quo sequendum se docuit. Sed nec solum nobis quondam peculiariter suis, immo nec quibusque fideli amore sequentibus, se unquam defuturum ipse 129.
ostendit: qui mox cœlo receptus, terræ vero necdum commendatus, miris virtutum insigniis eis se docuit præsentem et viventem, qui mortuum eum lugebant, flebantque veluti sibi absentem. De his aliqua inferior loquetur pagina.

Igitur, prout supra docuimus, postquam, sub pacis cantico, pacis amator et reformator Hugo in pace, in idipsum obdormiens, in Domino requievit, paucis suorum astantibus, commendationis officium ei parvitas nostra qua potuit devotione exsolvit. Hinc ad lavandum, sicut ipse disposuerat, corpus ejus, manus indignas apposuimus. Quod, ubi nudatum est, supra quam credi posset mundum, multoque nitore conspicuum apparebat. Ablutum vero et diligenter extersum pontificalibus induimus insigniis. Interea reversi, quos ipse ut diximus ad celebratores exequiarum suarum accersien-

Supra, p. 345.

Office of commendation, directly after Hugh's death.

His body washed.

Its cleanness and brightness.

Arrayed in pontifical vestments.

dos destinaverat, septem vel eo plures monachos, et clericorum copiosam adduxere multitudinem. Ab his tota ipsius noctis spatia in hymnis et canticis spiritualibus expenduntur; posito in ecclesia sacro corpore, et illis per gyrum votivas excubias frequentantibus.[1]

Services all night in the church, whither his body had been taken.

Celebratis in crastino missarum solenniis, de consilio medicorum, cum id penitus fieri non oportere alii sentirent et assererent, exta corpori[2] ejus, quod longius ad sepeliendum portari debuit, auferuntur. Quæ in eadem ecclesia beatæ Mariæ ad Vetus Templum, in vase plumbeo recondita, et secus altaris crepidinem sub lapide marmoreo honeste reposita, gloriosum redivivi corporis sui templum expectant, sub magnæ resurrectionis tempore feliciter subeundum.

Friday, Nov. 17. His body disembowelled.

The bowels buried in the church of St. Mary at the Old Temple.

Hæc autem licet inaniter et superflue, quoad hominum providentiam,[3] gesta fuisse, ipsis mox visceribus patefactis claruerit; divinitus tamen ut ita fieret dispositum extitisse, ad gloriam Dei qui semper est in sanctis admirabilis, ad honorem quoque ejusdem servi sui,
129 b. varia post hæc ratione[4] innotuit. Et quidem tunc, ubi manu chirurgica ipsa interaneorum secreta patuerunt, inventa sunt nihil superfluæ collectionis, nil[5] prorsus concreti, ut assolet, humoris intra se retinentia;[6] sed tali quodam purissimo nitore prælucebant, ac si plurima cujuslibet hominis diligentia abluta essent et undique purgata.

Ps. lxvii. 36.

Erat profecto istud mirabile in oculis intuentium; sed apud quosdam levigabat pondus miraculi, cum abstinentia temporis tanti, vis dysenteriæ; qua diebus aliquot ante mortem vexatus, ejus impetu credebatur ita potuisse funditus exinaniri.[7] Quod tamen qualiter-

[1] *frequentantibus*] So MS.; celebrantibus et frequentantibus, Pez.

[2] *exta corpori*] So MS.; extera a corpore, Pez.

[3] *providentiam*] So MS.; prudentiam, Pez.

[4] *ratione*] So Pez.; narratione, MS.

[5] *nil*] So MS.; nihilque, Pez.

[6] *retinentia*] So MS.; retinentia continere, Pez.

[7] *exinaniri*] So MS.; exhauriri, Pez.

cunque factum sit, hoc dicere veraciter licet; quia exterius quidem lacte candidior, intus vero et extra vitro purior, corpore quoque monstratus est suo similis Martino; ut merito et ipse dici debeat, in hac etiam parte, "Gemma sacerdotum." De cujus mirabili decore, inferius loco competenti plura dicentur.

Supra, p. 352.

The body being embalmed, they set out for Lincoln. The lamentations of the people; who flocked in crowds to meet them.

Conditum autem multis aromatibus, a dormitionis suæ loco Lincolniam eum ad sepeliendum cœpimus transferre. Non est autem necesse, quia nec possibile nobis foret, fletus et gemitus occurrentium undique describere populorum. Civitatis Londoniæ clerus et populus procul extra urbis mœnia, cum crucibus et cereis, feretrum prosecuti sunt. Obiter[1] vero per agros et villas, uterque sexus, omnis conditio, gradus et ordinis cujuscunque, in fines suos venientibus obviam confluebant sacri funeris portitoribus. Tetigisse feretrum palma suprema fuit. Quibus id negabatur præ constipantium[2] turbarum multitudine, vel eminus adorasse et conspexisse non vile trophæum ducebatur.

The miracle of the torches keeping alight.

In ipso itinere, per juge quadriduum, uno quotidie repetito vel potius continuato miraculo, sanctum suum mirificavit Dominus. In manibus siquidem puerorum equitantium cerei quatuor jugiter ardebant: quos in morem facularum sub divum expositos, nec ventorum 130.
spiramina, nec interdum guttis densioribus rorantia nubium stillicidia, extinguere prævalebant. Pueri nunc ab equis descendentes, nunc cum vehementi impetu sellas vacuas reascendentes, cereos tenebant, quos ignis inter hæc non deserebat. Stupebant, et præ admiratione in voces exclamantium[3] prorumpebant, hæc intuentium multitudines; asserentes nec inter manus clausum lumen a se teneri posse inextinctum. Ubi

Compare Wendover, vol. iv. p. 117

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[1] *Obiter*] Obitum, MS. and Pez. The heading of the chapter gives me some authority for substituting *obiter*.

[2] *constipantium*] So Pez.; constantium, MS.

[3] *exclamantium*] So MS.; exclamationum, Pez.

nullo contutati[1] velamine, sed Dei solius freti virtute, flagrare non cessabant cerei; naturam propriam dediscente, per merita sancti, triplicis qualitate elementi. Flatus quippe aereus, humor aquaticus, et splendor igneus, triumphanti Christi militi jurata[2] dependebant obsequia.

Hugh's gifts towards the lights of the cathedral of Lincoln.

Præter sacratiores vero aliorum de tantis Omnipotentis Dei magnalibus sententias, hoc[3] interim simplicium fidei commendasse sufficiat; quia non immerito ipse[4] tam jocundo luminis honore decoratus apparuit, qui ad decus matris veri Luminis, perpetuæque Virginis, consueta ecclesiæ ipsius luminaria adjectione admodum numerosa cumulavit. Lincolniensi namque thesaurariæ amplos in hoc ipsum assignavit reditus; ut ampla tantæ ædis immensitas paribus propemodum, inter nocturna officia, cereorum micaret fulgoribus, ut interdiu[5] radiis renitescebat solaribus.

Sunday, Nov. 19. Biggleswade, Beds.

Crepusculo diei secundæ postquam iter aggressi sumus, ad villam juris episcopi Lincolniensis, Bikeleswad nuncupatam, devenimus. Ubi dum circa feretrum plangentium accolarum se turba[6] conglomerat, in ipso ecclesiæ introitu, qua[7] per noctem illam venerabile corpus quiescere debuit, hominis cujusdam brachium ita confractum est, ut crepitum ossis patientis fracturam illi etiam qui remotius constiterant clarius audirent. Erat autem nomen viri, qui etiam adhuc superesse dicitur, Bernardus. Quem sui ab ecclesiæ foribus semianimem rapue-
130 b. runt, et ad domum propriam delatum usque in mane patientiæ operam dare petierunt,[8] tunc ei pollicentes subveniendum ope medicorum. Sic ergo nec saltem colligatus, nec quovis medicamine fotus, fracturæ adeo

[1] *contutati*] So MS.; tecti, Pez.

[2] *jurata*] So MS.; mira, Pez.

[3] *hoc*] So MS.; hanc, Pez.

[4] *ipse*] So MS.; ipse sanctus, Pez.

[5] *interdiu*] So Pez.; interdum, MS.

[6] *turba*] So MS.; turma, Pez.

[7] *qua*] So MS.; in qua, Pez.

[8] *petierunt*] So MS.; jusserunt. Pez.

molestæ locus plurimam noctis partem in doloribus magnis eum pertrahere coegit insomnem. Qui demum, in tenuem resolutus soporem, mox vidit episcopum brachium suum manibus piissimis contrectantem, dataque benedictione, a se post paululum recedentem. Cæterum recessu indultæ visionis, collatæ benedictionis virtus non recessit. Evigilans namque a somno, ita penitus, omni fugato dolore, os consolidatum et brachium sanatum invenit, ut præcedentem potius fractionem, quam curationem subsequentem, per somnum se suscepisse putaret.

Miraculous cure of a broken arm.

Quarta profectionis diæta Stanfordiam venimus. Ibi, dum agmine denso populi frequentia stipatur circa feretrum, et hinc virginum Deo sacrarum[1] e vicino monasterio chorus, inde circumjacentium villarum accolæ populosis ipsius burgi turbis accrescunt, vix ante profundæ noctis tenebras vicum ipsum ingredi valuimus. Istic vero, per merita servi sui, tale Dominus miraculum patrare dignatus est, ut hoc mortuorum resuscitationi nemo jure dubitet præferendum.

Tuesday, Nov. 21. Stamford.

Interfuit tanto occursui quidam vir innocentis vitæ, bonisque per omnia studiis deditus, arte sutoria sibi suæque familiolæ victum quæritans. Hic, eminus conspecto glebæ preciosissimæ gestario, cum accedere niteretur, sed præ turbarum densitate parum nitendo proficeret, multis audientibus in voces hujusmodi prorupit, dicens: "O bone Deus, quare non permittor ad optimi
" servi tui corpus accedere, ut vel fimbriam palliorum
" quibus tegitur osculari merear, vel caput meum in-
" dignissimum sacris ejus supponam[2] reliquiis? O
" Scrutator renum et cordium, Jesu Salvator benignis-
" sime, in hoc solo desiderium meum adimple, ut fere-
" trum quod conspicio corde et corpore prono valeam 131.
" subire; et sic de hujus mundi colluvione animam
" meam tolle."

The cobler of Stamford, and his miraculous death.

Apoc. ii. 23.

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[1] *sacrarum*] So MS.; sacratarum, Pez.

[2] *supponam*] So MS.; supponere, Pez.

Talia clamitans, nisibus indefessis, turbis quoque ad clamores ejus attonitis paulatim cedentibus, immersit se sub feretrum tandem. Quod postquam attigit, et capite submisso adoravit, oculis et manibus in cœlum erectis, in hunc modum orare cœpit: "Gratias ago
2 Cor. i. 3. "tibi, Pater misericordiarum, et Deus totius consolationis, quia misertus es mei, et in tantum consolatus es me, ut, quod in hoc mundo super omnia concupivi, corpori sanctissimo servi tui corpus meum tot peccatis obnoxium quivissem adjungere, et ei qui fideliter servivit tibi meruissem approximare. Deprecor igitur te, omnipotentissime Deus, ut in hac nocte animam meam cum anima istius, cujus me corpus adire fecisti,[1] in requie perenni, ubi eam esse non dubito, jubeas collocari." His ab eo ita peroratis, nos cum sancto corpore ecclesiam, in qua pernoctandum fuit, ingredimur: ille suos subintrat penates, una sola strata interjacente, eidem ecclesiæ pene contiguos. Nec mora: irrumpunt vicini illius in ecclesiam; presbyterum turbatis vocibus inquirunt; repertum ad domum viri, sumpto secum sacræ communionis viatico, celeriter properare compellunt. Quod ille, in extremis jam positus, præmissa confessione, percepta absolutione, testamentoque legitime confecto, mox ut percepit, spiritum in pace emisit.

Hugh's words of consolation, on the death of friends. His adjuration.

Habuerat vero sanctus in usu familiari, dum adviveret,[2] ut cum audiret quosdam intemperantius lugere quemcunque mortuum, inter alia consolationis verba diceret eis: "Et quid est istud quod agitis? Per "sanctam nucem,"—sic enim vice juramenti ad firmationem verbi interdum loquebatur,—"per sanctam," inquiens, "nucem, nobiscum male nimium ageretur, si "mori nunquam concederetur." Miraculosam quoque mortuorum suscitationem laudibus efferebat, sed vivo-

[1] *fecisti*] So Pez.; fecistis, MS.
[2] *adviveret*] So MS.; adhuc viveret, Pez.

rum ex hoc seculo miraculose aliquoties factam ereptionem potius attollebat; ut Petri subdiaconi atque notarii beati papæ Gregorii, et cujusdam pœnitentis, de 131 b.
quo agitur in miraculis sancti martyris et episcopi Projecti, plurimorum quoque monachorum, ut legitur in vita beati Gemmeticensium abbatis Aichadii, necnon et illorum septem dormientium, qui fuerant consobrini sancti Martini patroni Hugonis nostri. Istorum, seu et aliorum hujuscemodi dormitionem, quorumdam excitationi a mortuis censebat præferendam.

Peter, subdeacon of pope Gregory, &c.

St. Aicard, abbot of Jumieges.

The seven sleepers.

In hoc igitur miraculo a Martini sui vestigiis non recessit, sed ejus potius consors et sodalis apparuit: dum ille septem, sub unius diei momento, a vita mortali ad immortalem gloriam cognatos suos accersivit; iste uni, quem fides sua et devotio dignum fecit, aditum paradisi interventu suo clementer aperuit. Hæc quoque miracula eo stupenda, quo rariora sunt; eoque magis sunt appetenda, quo probantur utiliora. Quis enim nescit utilius circa istum agi, qui beatæ mortis compendio miserabilem vitam, mortique sub sorte ancipiti semper esse obnoxiam evadens, ad vitam evolat mortis et miseriæ semper ignaram; quam circa quemvis alium, meritis revocatum cujuscunque sancti a tranquillitatis sinu feliciter quiescentium, ad repetendos vitæ hujus ærumnosæ labores, jamque evictæ mortis experiendos rursum agones? Talia igitur de his vir sanctus et sapiens sentiebat; qualia et ipse modo circa devotum et veridicum perennis suæ quam obtinuit requiei testem et assertorem exhibebat.

Et hæc quidem omnia, sub ipso momento quo et gesta sunt, memoriæ pariterque intelligentiæ nostræ, de dictis præteritis, gestisque præsentibus, præsentis vitæ contemptoris et futuræ amatoris Hugonis, occurrebant. Sed jam et ut cætera quæ restant prosequamur, hoc in loco procuratores nostri lanternas corneas emerunt, in quibus per diem candelæ jugiter circa feretrum lucerent. Cerei namque, motibus variis equi-

At Stamford, horn lanterns procured, for candles, in the place of the wax torches.

tantium, et impulsis[1] ventorum irruentium exagitati, a facie ignis devorantis nimium defluebant, manusque
132. et indumenta gestantium continuis distillationibus molestius infundebant.

Stages, of Hugh's funeral, from London to Lincoln.

Sed quia, prætermissis duabus mansionibus, duas tandem alias, in quibus a Londoniis digressi requievimus, jam calamus expressit, cum in omnibus par nobis humanitas, summus vero sacro funeri honor delatus sit, universas nunc breviter et seriatim exprimemus, in quibus a Londoniis usque Lincolniam pernoctavimus.

Saturday, Nov. 18, to Hertford. Sunday, 19, to Biggleswade. Monday, 20, to Bugden.

Prima igitur nobis cum monachis Heritfordensibus[2] mansio fuit; secunda in Bikeleswald, tertia in Bugkedena, maneriis scilicet episcopalibus. In his tot ejulationibus[3] indigenarum et lamentis excipiebamur, ut meminisse horror, scribere vero superfluus labor sit.

Tuesday, 21, to Stamford. Wednesday, 22, to Ancaster.

Metationem quartam Stanfordia, quintam nobis Anacastria præfixit. Hinc milliaria bis dena computantur usque ad civitatem qua eramus venturi.

And Thursday, Nov. 23, to Lincoln.

Met, outside the city, by the kings of England and Scotland, &c. &c.

The grief of the king of Scotland.

Ad quam sexta profectionis die jam cominus adventantes, cum ad descensum montis uno pene milliario extra urbem accederemus, obvios habuimus, cum inæstimabili multitudine cleri et populi, regem Angliæ, et regem Scotiæ, archiepiscopos, episcopos, abbates, et proceres,[4] quot vix unquam in Anglia pariter ante conventum [illum][5] contigit inveniri. Rex Scotiæ præ mœrore, quia nimis[6] semper dilexerat virum illum, in parte seorsum stans, nec propius accedere valens, lacrymis vacabat; cum sentiret magis esse gaudendum, si rationem vis doloris admitteret. Reliqui magnatum,

[1] *impulsis*] So MS.; impulsibus, Pez.

[2] *Heritfordensibus*] So MS.; Bedefortensibus, Pez.

[3] *ejulationibus*] So MS.; ejulatibus, Pez.

[4] *abbates, et proceres*] So MS.; principes, abbates, et proceres tot, Pez.

[5] *illum*] Not in MS.; added from Pez.

[6] *nimis*] So MS.; nimio amore, Pez.

cum rege Anglorum,[1] humeros supponunt oneri non ignobili. Nec parum sibi successisse gaudebat, quisquis sua membra illius corpori portando aptare meruisset; cujus merita obsequentium animas et corpora sustollere ad cœlestia, et ab omni clade levare potuissent. The king of England helps to bear Hugh's body.

Capitulum XX.

De scriptoris intentione qui ista digessit. Et quia pontifex sanctus, delatus cum magna gloria in ecclesiam suam, ibi subito facie immutata rubicundus apparuit. De tribus quæ antequam sepeliretur ibidem patrata sunt miraculis. De loco sepulturæ ejus. Et de regis mitigatione erga Cistercienses ob gratiam ipsius. 132 b.

Sincerus rerum arbiter, in quo æquitas judicii viget, in literis sacris non tam elucubrati sermonis ambitum, quam fructum utilitatis commendat. In causa scribentis etiam quo affectu, quove instinctu articulos duxerit, non quo atramento, aut cujusmodi calamo scripturam exaraverit, diligenter examinat. Id ipsum et nos, cum diu jam vindemiando botros suavissimos vineæ Domini Sabaoth, vineæ Soreth, veluti ad extremos pervenimus aures,[2] te magnopere exoratum esse præoptamus, quicunque libanda duxeris ea quæ præsenti libello, ac si fructum saluberrimum vili insertum cartallo, tibi præsentamus. Nec modo qualiter sermonem dispositum, sensumve digestum reperierit, prudens et benevolus lector attendat, sed potius quid utilitatis ex his quæ imperite digessimus reperire desideremus expetat. Noverit nos imprimis Christi amore impulsos, Is. v. 2: Hebrew and Septuagint. The author's

[1] *cum rege Anglorum*] So MS.; cum Anglorum tum Scotorum, Pez. Perhaps the true reading would contain both these clauses: "Reliqui "magnatum, cum Anglorum tum "Scotorum, cum rege Anglorum."

[2] *aures*] So MS.; probably the right reading would be *antes*, the outside rows of the vines.

reasons for writing.

ut scriberemus. Meminerit subinde famuli sui honori, patrum venerabilium jussioni deferendo, et fratrum plurimorum piis petitionibus annuendo, arduo nos scribendi periculo commisisse.

Has no wish that his work should remain in its present state. Hopes that the materials which he has rudely put together, may be put into a form more worthy of the subject, by some more elegant writer.

Nec tanti nobis constat hic jam consummati, auctore Deo, laboris nostri proventus, quo diutius hæc in eo quo digesta a nobis videntur optemus schemate permanere. Quin potius, sicut de innumerabilium passionibus gestisque sanctorum olim factum gaudemus, ut ea quæ prisca simplicium ruditas illepide conscripsit, novorum eruditio elegantiori stylo illustraverit, ita et de præsenti opusculo quamtocius fieri in summis desideriis habemus. Tunc primum votis successisse nostris ad plenum merebimur gloriari, cum ad Dei gloriam, et laudem servi sui, ea venustate qui lecturus accesserit hæc edita susceperit, ut rebus revera gloriosis ignobilis
133. character et inglorius minime obsistat, quominus in Illum qui in sanctis suis gloriosus est, devotione cordis et imitatione operis feliciter proficiat. Licet vero et alia suppetant innumera de viro beato, cui omnia et opera et verba in cognoscentibus et observantibus ea semper prosperabuntur, quæ fidelibus innotescere beneficio literarum operæ pretium constaret, nostræ potissimum curæ fuit ea quæ nobis, gratia familiaritatis ulterioris præ cunctis quos jam superesse novimus, de illo comperta sunt et liquidius intimata, in unum vel aggerem, necessariam comportando materiem, futuri temporis impendio quodammodo præparasse; non autem constructionem ipsius fabricæ, insigniori opifici merito reservandam, nobis usurpasse.

The author's great intimacy with Hugh. Has been careful to collect especially the materials, which this intimacy placed within his knowledge.

Igitur, sicut dicere cœperamus, dum portando funeri tot se magnorum humeri virorum certatim submitterent, ut nullius personæ in globo tantæ multitudinis dilectus[1] esse potuisset, rex tandem et archiepiscopi, sive episcopi, ante urbis ingressum, pretiosam quam

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[1] *dilectus*] So MS. ; delectus, Pez.

ferre susceperant, aliis quodammodo violenter diripientibus eam portandam cesserunt margaritam. Ita quibus virium præstantior magnitudo feretrum subeundi copiam paravisset, nunc scapulis nunc manibus illud contingentes, gaudio pleni incedebant. Nec diutius tamen tripudio tali potiebantur. Repente enim ab aliis explosi, prædam suam novis raptoribus cedere compellebantur: totoque itinere illo usque ad ecclesiam, quod non brevi spatio tenditur, per singula fere momenta novis novi succedebant bajulis bajuli; nec numero pari, sed tot erant portitores, quot machina grabati admittere quibat[1] accedentes. Sed nec alii quam sublimes viri et præminentes istis se conflictibus inserere præsumebant. Ita per plateas, ex hiemalium proluvio aquarum luto altissimo plenas, incedebant; frequenter suras, sæpe etiam genua cœno immergentes. Qui accedere cominus non valebant, nummos superjaciebant arcæ quæ corpus incluserat; protensisque manibus eminus adorantes, sancto sese devotius commendabant. Judæi quoque lugentes et plangentes, ac verum magni Dei famulum eum extitisse conclamantes, occursu pariter et fletu obsequium quod poterant ei impendentes, illam circa virum Dei impletam esse sententiam nos advertere compellebant, qua dicitur, "Benedictionem omnium gentium "dedit illi Dominus."

The anxiety to have a share in bearing the body of Hugh.

The muddy streets.

Money thrown on the hearse.

The grief of the Jews.

133 b.

Ecclus. xliv. 25.

Sonantibus itaque per universas totius urbis[2] ecclesias classicis, cum hymnis et canticis spiritualibus, suæ tandem infertur gremio ecclesiæ. Hinc, post modicum, in secretiorem transfertur exedram, ipsis vestimentorum insigniis parvitatis nostræ obsequio induendus, in quibus olim pontificalem susceperat consecrationem. Erat vero tunc ibi videre miraculum. Caro namque ejus ita niveo quodam et uniformi candore nitescebat, ut quoddam resurrectionis decus jam tot diebus extincta manifeste præferret. Nihil in ea lividum, pallidum,[3]

Bells ringing; hymns, &c.

On arriving at the church, the body arrayed in the pontifical vestments in which he had been consecrated.

The miraculous brightness of his flesh.

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[1] *quibat*] So MS.; poterat, Pez.
[2] *urbis*] So Pez.; orbis, MS.
[3] *pallidum*] So MS.; nihil pallidum, Pez.

aut submarcidum, nihil fuscum; nil non lacteum, aut potius liliosum renitebat. Manus ejus et digiti, brachia quoque et lacerti, non aliter quam pridem in vivo, tunc[1] in defuncto placabiles, molles, et tractabiles erant. Balsamo sola ejus facies, et manus ejus,[2] fuerat delibuta. De aliorum autem statu membrorum nil investigavimus. Digito enim annulum, chirothecas virgamque[3] pastoralem manibus ejus et brachiis inserentes, de his solummodo ea quæ diximus ita se habere deprehendimus. Omnibus itaque pontificalibus rite insignitus, nudata facie, soporati magis quam exanimati speciem prætendebat.[4] Ita a glorificantibus Deum refertur denuo in chorum. Accurrunt undique turbæ inspectantium, cereos manibus ardentes præferentium, pedes ejus et manus osculantium, aurum et argentum lapidesque pretiosos offerentium.

Face and hands anointed with balsam.

The ring, gloves, and pastoral staff.

Face uncovered.

Brought into the choir.

Crowds of visitors, with torches; kissing his hands and feet.

Their offerings.

Interea, dum paululum remotius cum viro venerabili ipsius ecclesiæ decano consedissemus, invicem de his quæ circa christum Domini mirabiliter acciderant conferentes, assunt quidam stupentes et attoniti, talia nobis dicentes: "Vidistisne et attendistis, quanto decore vernare jam cœpit facies episcopi, ut rosis "rubentibus genas similes prætendat; ut dormientis, "non defuncti, nuperque de balneis egressi hilaritatem "præferat?" Ad hæc decano admirante, hæc nuntiantibus respondimus: "Fallimini procul dubio, fratres "carissimi. Revera enim candore mirabili nitet vultus "ejus, rubei vero coloris nullum in eo vestigium "elucet.[5] Satis, paulo ante, diligenter notavimus om"nem ejus speciem atque decorem." Tunc illi nos quomodo[6] reluctantes rapuerunt, et in cominus adduc-

The author's private talk with the dean of Lincoln.

Hugh's face reported to have assumed a rosy hue.

134.

This doubted at first by the author.

But clearly the case.

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[1] *tunc*] So MS.; nunc, Pez.

[2] *manus ejus*] So MS.; manus ejus dextera, Pez.

[3] *virgamque*] So MS.; baculumque, Pez.

[4] *prætendebat*] So MS.; præferebat, Pez.

[5] *elucet*] So MS.; relucet, Pez.

[6] *quomodo*] So MS.; quodammodo, Pez.

tos[1] ostendebant fide oculata, verissima se fuisse de gratia ruboris quo micabat[2] facies ejus prosecutos. Quod intuentes, nec ulterius veritati perfectæ contraire valentes, illud in Threnis de Nazaræis canticum a Jeremia, in eo non immerito etiam corporaliter notavimus adimpletum: "Candidiores nive, nitidiores lacte, "rubicundiores ebore antiquo." Permansit autem verus idem sponsi cœlestis amicus[3] ita "candidus et rubi-"cundus," quamdiu mansit in sponsæ sibi commissæ aspectibus super terram manifestus. Utrum vero in sepulti corpore[4] decor ille permanserit, necne, non est modo nostrum scire: scietur autem postea. Qui si forte evanuit, et cum Moyse evacuata est gloria vultus ejus, non erit unde scandalizarentur quibus id forte scire donabitur;[5] cum sit jugiter conspicabilis et inexterminabilis[6] species ejus in nubibus[7] cœli; unde non solum detur pacis formositas, sed et debilitatis sospitas fluere in ævum non desistit.[8]

Lament. iv. 7.

Cant. v. 10.

2 Cor. iii. 7.

His ea quæ sequuntur jocundo satis auspicio astipulari noscuntur. Nam regressis[9] nobis ad locum memorati consessus, veniunt celeriter ad decanum plures, qui dicerent mulierem quamdam, lumine[10] annis multis privatam, primo corporis sancti attactu visum recepisse. Suggerunt[11] classicum pulsari, atque "Te "Deum laudamus" vocibus altisonis dominus decanus jubeat decantari. Verum istud nos vehementer dissuasimus, quia ignota fuit eis ipsa mulier; ne forte,

The reported miraculous cure of a blind woman.

The author's doubts as

[1] *adductos*] So MS.; adductis, Pez.

[2] *micabat*] So MS.; nitebat, Pez.

[3] *sponsi cœlestis amicus*] So MS.; speciei cœlestis aspectus, Pez.

[4] *sepulti corpore*] So MS.: sepulchro corpori, Pez.

[5] *donabitur*] So MS.; aliquando donabitur, Pez.

[6] *inexterminabilis*] So Pez.; exterminabilis, MS.

[7] *in nubibus*] So MS.; invisibilibus, Pez.

[8] *ævum non desistit*] So MS.; eum non desistat, Pez.

[9] *regressis*] So Pez.; ingressis, MS.

[10] *lumine*] So MS.; lumine oculorum, Pez.

[11] *Suggerunt*] So MS.; Suggerunt etiam ut, Pez.

to this being an imposition.

134 b.

conficta cæcitate, lumen se mentiretur de novo recepisse, quo jam annosa nullo tempore caruisset; sed veritatem super hoc, et super aliis quæ procul dubio audiri contingeret signis, diligentissime semper inquirendam primitus, et non nisi certissime probata quolibet modo propalanda et publice prædicanda monuimus.[1]

Another miracle. The matron and the cut-purse. The cut-purse struck with blindness. [But compare *Hoveden*, f. 462.]

Dum igitur super his disceptatio aliquantula inter nos et clericos haberetur, accurrunt et alii, de muliere altera indubitatum referentes miraculum. Dum enim matrona quædam devota, oblatione facta, juxta corpus insisteret piis precibus, crumenam sibi a zona dependentem, et solidos aliquot argenteos continentem, fur clandestinus repente incidit. Qui mox, nullo adhuc mortalium præter ipsum quod fecerat agnoscente, percutitur subita cæcitate. Hinc quo se ferret, quo gressum tenderet, prorsus nesciebat. Qui nimio actus timore, cum aliquamdiu huc illucque, tanquam ebrius et crapulatus a vino, nutandus[2] abire tentaret, nec posset; cum jam oculos in se plurimorum his gestibus converteret, et quidnam sibi esset ut ita gesticularetur in loco tali inquirerent circumstantes; manum cum bursa nil dicendo tetendit in altum, quid egisset rebus ipsis manifestans, et quid statim pertulisset voce lugubri subinferens. Inspicit et agnoscit mulier loculum suum in manu sacrilegi incisoris: cui ille[3] restituit quod abstulit, et lumen mox recepit quod amisit. Recepit et illa pecuniam quam perdidit, et immensis attollit præconiis patroni clementiam, quem mente devota adivit.

De præcedenti quoque muliere, quod revera diu[4] cæca fuerit, et amissum lumen ibidem receperit, in brevi post hæc certius innotuit. Tantus interea fiebat

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[1] *monuimus*] So Pez.; novimus, MS.

[2] *nutandus*] So MS.; nutando, Pez. Perhaps *nutabundus* would be the right reading.

[3] *ille*] So MS.; fur ille, Pez.

[4] *diu*] So Pez.; dum, MS.

concursus populorum, ut infra modicum tempus quadraginta marcarum summam oblatorum quantitas excederet. Jacentem autem in medio filium lucis die et nocte ambiebant viri et feminæ, tenentes in manibus cereos ardentes, et in modum coronæ gloria et honore coronatum a Domino continue cingentes.

Offerings to the amount of more than forty marks.

Tunc magister Johannes Leircestrensis, vir literatus et industrius, hujusmodi distichon ad pedes ejus posuit; in quo multiplices virtutum ejus prærogativas breviter expressit, dicens:

John of Leicester's poetical tribute.

Pontificum baculus, monachorum norma, scholarum
Consultor, regum malleus, Hugo fuit. 135.

De his singulis, baculo scilicet et norma, consultore et malleo, etsi plurima quæ diceremus occurrant, tamen quia finiri longe prolixior quam sperabamus libellus expectat, hæc latius aliis tractanda cedentes, lectorem interim præsentium, ut ex minimis majora conjiciat, ad ea quæ jam superius dicta sunt animo retractanda destinamus.

Die postera, dum portaretur ad tumulum, mutilatur hinc inde scissione crebra sacrarum quibus induebatur vestium. Sacrari [1] admodum se credebat, quisquis tale sacrilegium committere valuisset, ut in sacro sacrum de sacro aliquid [2] rapuisset. Sepultus est, sicut ipse nobis præceperat, secus parietem, non procul ab altari sancti Johannis Baptistæ, et sicut visum est propter accessum confluentis populi magis congruere, a boreali ipsius ædis regione.

Friday, Nov. 24. Burial of Hugh. Mutilation of his vestments, for the sake of relics.

Buried near the altar of St. John Baptist, on north side of the church.

Rex ipse, ex his quæ divinitus gloriose fiebant, erga Dei hominem compunctus, tunc primo sibi certius compertum esse perhibuit, quanti penes Deum ordo monasticus loci fuerit, in quo ad tantam ipsius gratiam vir iste succrevit. Flexus etiam ad insperatam cle-

King John's compunction; and clemency to the Cistercians.

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[1] *Sacrari*] So MS.; Sacrari enim vel sanctificari, Pez.

[2] *in sacro . . . aliquid*] So MS.; a sacro sacri aliquid, Pez.

mentiam, abbatibus Cisterciensis ordinis, quorum multitudo quæ numerum excederet quinquagesimum eo dicebatur convenisse, exactionem pecuniariam, quam ab eis diutius elaboraverat extorquere, funditus ad honorem sancti ipsis remisit. Monasterium præterea insigne se constructurum promisit, ad gloriam Dei. Qui vivit et gloriatur super omnia, Deus benedictus in secula. Amen.

[See *Waverley Annals*, under A.D. 1202. (Gale, ii. 167.)]

GLOSSARY.

GLOSSARY.

A.

Advivere. To be yet alive. 368, *l.* 26. Not of uncommon medieval use. It occurs more than once in Tertullian. *See* Du Cange's Glossary.

Agareni. Another name for Ishmaelites, or Saracens. 206, *last line;* 213, 1 *and* 18. It occurs in Ps. lxxxii. 7 (Vulgate). It is said that they were so called as the descendants of Hagar; and that they gave themselves the name of Saracens, because claiming to be descended from Sarah. "Ismael filius Abra-"ham. A quo Ismaelitæ, qui "nunc corrupto nomine Saraceni, "quasi a Sara, et Agareni ab "Agar. . . . . Agareni ab Agar, "qui perverso nomine Saraceni "vocantur, quia ex Sara se geni-"tos gloriantur." *Isidore, Orig.* ix. 2. *See* Du Cange, under Saraceni.

Agenda. A term applied to divine service generally. Sometimes to the office of the mass especially; as by our author, 140, *l.* 13, *and* 296, 3. Often to the service for the dead. Durandus says (*Ration., Lib.* vii., *Officium mortuorum*), "Quan-"doque vocatur agenda; ab ago, "agis; quia inter cæteras sui "significationes agere idem est "quod celebrare."

Alba. The alb; one of the priestly vestments. 199, *l.* 10. *See* Durand. Ration., Lib. iii., De alba.

Altarium. An altar. No uncommon medieval form. Our author uses it several times; and indifferently with 'altare.' 127, *l.* 3; 132, 3 *and* 4.

Ambiguere. To doubt. 3, *l.* 8. An unusual form, I believe. I do not find it mentioned.

Amictus. The amice; one of the priestly vestments. 199, *l.* 10. *See* Durand. Ration., Lib. iii., De amictu.

Animæquus. Of good heart. 53, *l.* 17. Not an uncommon word.

Appropiare. To approach. 360, *l.* 34. Used in Vulgate several times: Ex. iii. 5; Ps. xxvi. 2; Luc. x. 34; &c.

Auditorium. A room where the monastic school was held. "Audi-"torium appellabant locum in "quo conveniebant monachi, quod "in eo essent monachicæ scholæ, "ibique præceptores docerent, et

"disciculi audirent magistros do-"centes." Du Cange. In this sense our author uses the word; 45, *l.* 27; as the place where the lay-brethren of the Great Chartreuse were instructed by the procurator. His instructions to the monks seem to have been given in the chapter-house. *Ibid.*, *l.* 23.

Also the parlour of a monastery for the reception of visitors, &c. *See* Du Cange.

AURIFRISIUM. A golden fringe to a vestment; an orfray. 199, *l.* 12. *See* Du Cange.

AZYMUS. Gr. ἄζυμος. Unleavened. 327, *l.* 22, &c. A Vulgate word: Ex. xii. 15, for instance.

B.

BARBARIZARE. To speak in an inelegant barbarous fashion. 347, *l.* 26.

BENEDICIBILIS. Worthy of blessing. 17, *l.* 21. I do not find the word in any dictionary.

BENEFICIARE. To confer a benefice. 247, *l.* 28. With an accusative of the person receiving the benefice. So M. Paris, p. 422 (Watts): "Quos "ita beneficiavit." Du Cange gives instances of the word, but with an accusative of the thing given, and a dative of the receiver.

BERBITIO. Berbix is a medieval form of vervex, a wether sheep. Therefore I suppose "berbitiones" to be sheep-ticks. 206, *l.* 18. But I know of no other instance of the use of the word, and find no mention of it anywhere.

BIBLIOTHECA. The whole volume of the Holy Scriptures. Of common medieval use in this sense. Beleth says (*Rationale*, cap. 60): "Bibliotheca . . . . uno "nomine et locum ubi libri re-"ponuntur, nempe armarium, "significat; et volumen aliquod "magnum, compactum ex omni-"bus libris novi et veteris testa-"menti." So our author has, 92, *l.* 24: "bibliothecam, utriusque "testamenti corpus integre con-"tinentem."

BOTRUS. Gr. Βότρυς. A bunch of grapes. 371, *l.* 20. Occurs repeatedly in the Vulgate, Num. xiii. 24—25; Cant. vii. 7; Apoc. xiv. 18; &c.

BURDO. A mule. 312, *l.* 33. The produce of a stallion horse and mare ass. "Mulus ex equa et asino: "burdo ex equo et asina." *Isidore, Orig.* xii. 1. *See also* Du Cange.

BURGENSIS. A burgess. 181, 18.

BURSA. A purse. 376, *l.* 21. Called "crumena" a few lines before, and "loculus" directly afterwards. Hence the *Bursarius*, or Bursar of monasteries, &c., and of our colleges still.

C.

CAMERA. A chamber. 163, *l.* 4.; and CAMERARIUS, a chamberlain.

CANONIA. A house of canons. 320 *l.* 2. "Collegium canonicorum,"

Du Cange, who gives several instances of its use.

Canonizare. To approve, or confirm. 35, *l.* 8. Where it is used by our author of the confirmation by the pope of the Carthusian order. Du Cange gives several instances of a like use of the word.

Capitulum. A chapter-house. 45, *l.* 23; 215, *l.* 16. Of common use in the 13th century, and before. Afterwards, "Domus capitularis" was generally used.

Cartallus, or Cartellus. Used in several senses, according to Du Cange. A diminutive of Charta: hence the word Cartel. A casket for containing relics. A measure of corn. Our author uses it for a basket, or vessel of some sort, for holding fruit; with no doubt a punning reference also to its meaning as a diminutive of Charta, a writing. 322, *l.* 25; 371, *l.* 25.

Cathizeta, or Cathezeta. A teacher, or catechist. 11, *l.* 7; 341, *l.* 26. Not a common form. Cathegeta, however, from Gr. *καθηγητής*, occurs. Du Cange gives an instance of "Cathezizare" for "Catechisare," from a MS. ordinary of Rouen cathedral.

Cauma. Gr. *Καῦμα*. Heat. 330, *l.* 27. A Vulgate word. Job. xxx. 30.

Cautela. Care; kind attention. 15, *l.* 2. Not a common use of the word.

Cauteriatus. Cauterized. "Cau-"teriata conscientia." 306, *l.* 23. After 1 Tim. iv. 2.

Cenodoxia. Gr. *Κενοδοξία*. Vain glory. 205, *l.* 18.

Censualis. Subject to taxation. 185, *l.* 11. A word of common use.

Cervicosus. Stiff-necked; obstinate. 268, *l.* 12.

Charisma. Gr. *Χάρισμα*. A gift. 3, *l.* 22. A Vulgate word, 1 Cor. xii. 31.

Cilicium. A hair-shirt. 198, *l.* 27, and elsewhere. Of common use in monastic writers. It occurs frequently in the Vulgate, the 'sack-cloth' of our version.

Citatoriæ. ('Literæ' being understood). Letters of citation. 197, *last line*.

Classicum. A peal of bells. "Pul-"satio omnium campanarum cam-"panilis." Du Cange. So our author, 226, *l.* 21. "Ecclesiæ signa "in solenne classicum concutite." The word occurs again, 373, *l.* 27; 375, *l.* 24.

Cœlicus. Heavenly. "Manna "cœlicum." 87, *l.* 25. "Nectar "cœlicum." 207, *l.* 28.

Cœnobium. A convent. 189, *l.* 5, and elsewhere. The original, and according to its derivation the right name for a house of monks. The more usual medieval term, *Monasterium*, as its derivation shows, properly denoted the cell of a solitary monk only. "Monaste-"rium unius monachi, *i.e.* solitarii "habitatio. Cœnobium est habi-"taculum plurimorum in com-"mune viventium." *Isid. Orig.* xv. 4.

Coercio. Restraint. 125, *l.* 19. Where

Pez. has 'coercitio.' But 'coercio' is an usual medieval form.

Complendum. The Compline service. 345, *l.* 18. Pez. has instead, 'Completorium,' the word gene rally used. I do not remember meeting with Complendum elsewhere. Du Cange gives instances of Completa, Completorium, and Complenda.

Complexionatus. Tempered, disposed. "Varie complexionata "multitudo." 344, *l.* 18. A rare word, I fancy.

Concubinium. Association with. In a good sense. 194, *l.* 6. A rare word.

Confortare. To strengthen. 69, *l.* 15 and 19. It is a frequent Vulgate word.

Conjugati. Married persons. 196, *l.* 5. A common medieval word.

Conspicabilis. Evident. 282, *l.* 24, 375, *l.* 15. Not a common word.

Contutatus. Protected. 366, *l.* 1. A rare word, I believe. Pez. has instead, 'tectus.'

Convenire. To cause to come. To convene. 21, *l.* 28. An unusual use of the word.

Conversus. Fratres Conversi, or Fratres simply, or Conversi simply, were the working lay-members of a Carthusian or other monastery; as distinguished from the Monachi, the monks proper, whose whole time was to be given to religious duties and meditation, and who were in holy orders. See the Carthusian Constitutions, cap. 42, &c.; Migne's Patrologia, tom. 153, col. 723, &c. Our author uses Conversi, Fratres, and Laici, indifferently; for instance, p. 33 and 82. Enumerating the several ranks of the members of the Great Chartreuse, he says, "Omnes, ... sive "prior, sive monachus, sive con"versus." 46, *l.* 7.

The Great Chartreuse had its "domus superior" for the monks, and its "domus inferior," somewhat lower down the mountain, for the lay-brethren; two distinct houses, each with its church, and all requisite buildings. These are more than once mentioned by our author. 41, 313, 319.

There was the same separate arrangement in the other early houses of the order. At Witham, our author speaks of the "major" and "minor ecclesia;" to the former of which were attached the "monachorum cellæ et claus"tra," and to the latter the "fra"trum domunculi et hospitum "diversoria." 67, *l.* 24. In another place he mentions the completion of the two houses: "Completa "jam ædificatione utriusque man"sionis, fratrum scilicet et mona"chorum." 82. And elsewhere speaks of the church, kitchen, guest-hall, and other buildings of the house of the lay-brethren. 219. In after times this separation into two communities was not adhered to. Patrologia, tom. 153, col. 668, Note.

"Conversus" is also applied

to a lay-member of an episcopal or other household, that would contain clerical members as well. 339, *l.* 6.

CRATIS. Generally an iron or other grating. Our author applies it to the skeleton of part of a hand. 320, *l.* 21.

CREPIDO ALTARIS. The basement of an altar. 364, *l.* 11. Durandus says: "Quando ecclesia simul et "altare consecrantur, tota eccle- "sia aqua benedicta aspergitur. "Quo peracto, pontifex ad altare "cum psalmis accedit, et resi- "duum aquæ infunditur ad basim "altaris: sicut in veteri testa- "mento residuum sanguinis funde- "batur ad crepidinem (Lev. i. 15; "iv. 7, &c.), quod idem est quod basis." Rationale, I., De Altaris consecratione.

D.

DAMNATICIUS. A condemned criminal. 277, *l.* 6. I do not find any mention of the word.

DEFUNCTIO. Death. 345, *l.* 30. A Vulgate word: Ecclus. i. 13.

DELEGATUS JUDEX. A law term for a person appointed by some other authority to sit as judge in some particular cause; as distinguished from "judex ordinarius," a judge that sits in his own right, and not by delegation. It was used especially in case of bishops, or abbots, or others, appointed by the pope to decide some appeal to the court of Rome. Our author says of Hugh, that the popes of his time delegated to him ("epi- "scopo delegabant Lincolniensi") all the more difficult and arduous decisions of causes brought under apostolic authority; and that he had been "multo tempore ordina- "rius, necnon et delegatus judex "plurimorum." 299, *l.* 13; 342, *l.* 5.

DEPRECATORIÆ LITERÆ. Letters entreating pardon. 216, *l.* 15. The Vulgate has "Verba deprecato- "ria;" 1 Macc. x. 24.

DESAISIRE. A law term. To disseize. 265, *l.* 7.

DIATIM. Daily. 39, *l.* 28.

DIÆTA. A day's journey. 296, *last line*; 367, *l.* 12. Not mentioned, in this sense, in dictionaries. Our author uses it in its usual sense of diet. 39, *l.* 14; 342, *l.* 26.

DIGNOSCIBILITER. Knowingly; wittingly. 204, *l.* 3.

DIPTYCHA. Gr. Δίπτυχα. 356, *l.* 3. Where it means folding wooden tablets used in schools.

DISTRICTIO. A word of many meanings in medieval times. In monastic matters, generally means a strict severe adherence to the rules of the order: as at 138, *l.* 4. *See* Du Cange.

DORMITIO. A sleeping. 82, *l.* 16. A Vulgate word: 2 Macc. xii. 45; Joh. xi. 13.

E.

ELEMOSYNARIUS. An almoner. A regular officer, it would seem, in all great households. Hugh's

almoner is mentioned, 227, *l.* 24; 277, *l.* 27; 358, *l.* 26, &c. A constitution of Abp. Langton, Oxford, A.D. 1222, directs that "prælati singuli ele-"mosynarios honestos habeant."

The word would more properly be written "eleemosynarius." But it is so universal in medieval writers with the single *e*, that this form seems to claim retention as a distinct word, contracted from the more correct one.

ENERGUMENUS. Gr. Ἐνεργούμενος. One possessed with a devil. 348, *l.* 20. Used by Isidore; De Eccl. Off., lib. II. cap. 13 and 20.

EPISCOPARI. Seems generally to mean, to be a bishop; to act as a bishop *See* Du Cange. Our author uses it in the sense, to be consecrated a bishop. 339, *l.* 19.

EREMUS. Gr. Ἔρημος. A desert. 212, *l.* 33, and elsewhere. A Vulgate word; *e.g.* Ps. lxxvii. 15.

EREMITA. A dweller in the desert; a hermit. But not confined to solitary ones. 213, *l.* 5; 307, *l.* 33. In the latter place it is used of Hugh himself, as still at heart a Carthusian monk, and of the dwellers in the solitude of the Great Chartreuse. In another place our author calls the Carthusians of Witham, "Withamenses ere-"mitæ;" but as distinguished from the "Wintonienses cœno-"bitæ;" and therefore the name seems applied here because of their living so hermit-like in the solitude of their separate cells. 95, *l.* 8.

EUCHARIS (lingua). Gr. Εὔχαρις. Gracious. 313, *l.* 27. A Vulgate word: Ecclus. vi. 5.

EXHIBERE. To provide for. "Ha-"bet rex unde exhibeat ob-"sequentes negotiis suis," 127, *l.* 4. "Exhibita sunt quæcunque jura "hospitii exigebant," 312, *l.* 25. "Exhibitus," entertained as a guest, 286, *l.* 21.

So *exhibitiones* were payments; allowances for maintenance. Hence our school and college exhibitions.

The word in this sense seems not to have been familiar to the compiler of Pez.'s abridgment. Instead of "exhibeat" of p. 127, he has "exhilaret;" and instead of "exhibitus" of p. 286, "ex-"ceptus."

EXORBITARE. To deviate from the right path. 342, *l.* 15. Used by Tertullian, St. Augustine, &c. *See* Du Cange.

EXSENSIS. Senseless. 244, *l.* 10. A rare word.

F.

FANON. The same as *Manipulus*, or *Sudarium*. The maniple; one of the priestly vestments. 199, *l.* 11. *See* Durand. Ration., lib. III., De Manipulo.

FERCILLUM. Another form, I suppose, of *ferculum*; a dish of victuals, 209, *l.* 32. Perhaps merely a blunder of the scribe for *ferculum*. I find no instance of the word elsewhere.

FORESTARIUS. A forester; an officer of the forest. 178, *l.* 5, and elsewhere. The *Summus Forestarius* (173, *l.* 30) was a baron of high rank and authority, who had the entire government of the royal forests, with many officers under him.

FORPEX. A pair of scissors. *Forfex* is, perhaps, the more usual medieval form. Both merely variations, I suppose, of *forceps*. Du Cange, under *forfex*, gives instances which seem to show that *forpex* was applied especially to scissors for hair-cutting. So used by our author, 152, *last line*.

FRATER. A lay-member of a Carthusian or other monastery. See *Conversus*, supra.

FURTIFERA. 207, *l.* 3. This word looks as if it meant a female receiver of stolen goods, but I find no mention of any such word. Perhaps it is a blunder of the scribe for *furcifera*, a blackguard of a woman.

G.

GESTARIUM. That which bears any one. *See* Du Cange. A couch, 360, *l.* 31; called "lectica" in *l.* 22. It is spelt *gestiarium*, 361, *l.* 7. A bier, 367, *l.* 24.

GIGNASIUM. A school. 8, *l.* 10. A medieval form of *gymnasium*. *See* Du Cange.

GUERRA. War. 264, *l.* 17. *See* Du Cange.

H.

HOSTIA. The Host. 235, *l.* 20, and elsewhere.

I.

IMPERPETUUM, or INPERPETUUM. For ever. 356, *l.* 32, and elsewhere. Perhaps the most usual medieval way of writing the word, or rather words.

IMPRÆTERMISSE, or INPRÆTERMISSE. Adv. Without omission. 13, *l.* 6; and 184, *l.* 19. Du Cange, however, explains it by "Sine mora ac "dilatione."

IMPRÆSENTIARUM, or INPRÆSENTIARUM. Adv. At this present time. 282, *l.* 27. Written *In præsentiarum* at 73, *l.* 11. Occurs frequently in medieval writers. It is a Vulgate word: Gen. l. 20.

INCUBO, -BONIS. Same as *Incubus*. The nightmare.

Also a demon who oppressed women with impure embraces. Isidore says (Orig. viii. 11): "Incubi dicuntur ab incumbendo, "hoc est, stuprando. Sæpe enim "improbi existunt mulieribus, et "earum peragunt concubitum. "Quos dæmones Galli Dusios "nuncupant." Used in this sense by our author, 267, *l.* 3.

From Dusii seems to be descended our term, The deuce!

INDISSIMILIS. Not unlike. 335, *l.* 22; 354, *l.* 13. Almost a classical word. It occurs in Varro.

INDUVIÆ. Coverings; vestments. 296, *l.* 6. A word unnoticed generally in dictionaries; though it was not of rare use. It occurs, for instance, in *Chron. Josc. de Brakelond*, p. 152, l. 20; in *Chron. Ric. de Cirencestria*, p. 364, l. 24, and 369, l. 14. It is moreover a classical word: for it is used by Plautus. Isidore says (*Orig.* XII. 4), that the skins of snakes were called "exuviæ et "induviæ, quia exuuntur et in-"duuntur."

INEXTERMINABILIS. Indestructible. 375, *l.* 16. A Vulgate word: Sap. ii. 23.

INSTRUMENTUM. Same as *Testamentum*. The Old or New Testament. 34, *l.* 27; 41, *l.* 4; 138, *l.* 28. Of not uncommon use: indifferently with Testamentum.

INTERDICTUM. An interdict. 303, *l.* 34; 324, *l.* 19. An interdict was to a kingdom, or province, or town, what excommunication was to an individual. "Interdictum dici-"tur generalis excommunicatio, "quæ fertur in provinciam, vel "villam, vel castrum." Du Cange.

INTERSIGNUM. Some secret token, whereby to attest the authenticity of a message. 240, *l.* 21.

It also meant a watch-word; and a war-cry. *See* Du Cange.

IRREMOTE. At no great distance; closely. 360, *l.* 7. Prudentius uses the adjective *irremotus*.

L.

LAICUS. A layman. *Laici;* the laity generally, as distinguished from the clergy. "Clerici et "laici;" 191, *l.* 17. So the adj. *laicalis.* "Nulla ecclesiastica "seu laicalis persona." 189, *l.* 14. When the members of a monastery are being spoken of, *laici* mean the *conversi*, or lay-brethren, as distinguished from the *monachi*, as at 33, *l.* 29: where "laicis" is equivalent to "con-"versis" in l. 25. *See* Conversus.

LEVITA. A deacon. 17, *l.* 24; 134, *l.* 23; &c. Of constant use.

LILIOSUS. Of the colour of a lily. 374, *l.* 2.

LIPSANUM. Gr. Λείψανον. A remnant. The plural, *Lipsana*, are the relics of a saint; or, the remains of any dead person. In the latter sense used by our author; 226, *l.* 24. *Lipsanæ, -narum*, is also used. Du Cange.

LOCUTORIUM. The parlour of a monastery, where it was allowed the inmates to talk; where guests were received, &c. 324, *l.* 5 and 14.

M.

MANERIA. A manner; a mode. In the tract De Cantu, printed amongst St. Bernard's works (*Tom. I., Ed. Mab.*, p. 696), the expression occurs, "Cantus "primæ maneriæ." The author is speaking of the ecclesiastical

chants. *Maneries, -ei,* is used in much the same sense, and occurs oftener. Du Cange. *Maneria* seems a rare word. Our author uses it for the mode of life, or manners, or disposition perhaps, of king John. " Desperaverat " profecto jam (Hugo) de ma- " neria illius," 336, *l.* 2.

Manutergium, A towel for wiping the hands. 199, *l.* 2. " Manutergium " a tergendo manus vocatur." *Isid. Orig.* xix. 26.

Martilogium, or Martyrologium. A calendar of the saints and martyrs commemorated by the church : a Fasti Sanctorum. This is perhaps the earliest use of the word. Also, a volume containing lives of saints and martyrs. In this sense it seems to be used by our author ; 341, *l.* 3 and 22. In later medieval times the name was also commonly given to what was more properly called the *Obituarium ;* a volume recording the obits, benefactions, &c., of the more eminent members, patrons, and benefactors of a church or monastery. Such volumes would often, for convenience, be bound up together ; and the whole volume, and every part of it, naturally get the name that properly belonged to one part only.

Matricula. A hospital. No uncommon use of the word. Applied by our author to a hospital of lepers ; 163, *l.* 7. The word is used in other senses. It is a catalogue of enrolled members. Whence our matriculations at Universities. *See* Du Cange.

Maumeticola. A worshipper of Mahomet. Also a pagan of any sort ; an idolater. 207, *l.* 4; 309, *l.* 19.

In the English Liber Festivalis, " mawmet " is an idol, and " maw- " mentri " is idolatry. Under St. Philip and St. James, it is said that the former apostle " prechide " a zeynst hure mawmetys, prev- " ing that they were but fyndus ; " and that his converts " cast a " downe the mawmet." And " to " doo mawmentri, that ys, to of- " fure to fyndys," occurs under St. Andrew. " Maumet," an idol, and " maumetri," idolatry, are in Chaucer. " Mammet," a puppet, in Shakespeare. These words, no doubt, come from Mahomet ; though Johnson says, " Mawmet, or " Mammet, from Mam, or mother, " a puppet, antiently an idol." It is singular that Mahomet, of all men, should have thus given his name to idols and idolatry.

The word " mummery," too, no doubt, has a similar derivation, from *Mahomeria,* a Mahometan temple. " Hinc, ni fallor, voca- " buli nostratis *Momerie* origo, " quam pro re ridicula usurpamus; " quod preces, clamores, cantusve " in ejusmodi templis a Turcis ex- " citari solitos pro ridiculis habe- " rent nostri." *Du Cange,* under *Mahum.*

Memoria. A monument ; or sepulchre. So, repeatedly, in St. Augustine.

Used especially, by medieval writers, of the sepulchres of saints. As by our author, 303, *l.* 12; 330, *l.* 1.

Also, very commonly, of the oratory or church in which a saint was buried. *See* Du Cange.

MENTALIS. Of the mind. "Men-"tales oculi:" 348, *l.* 24. Not a common word.

MERDUS. Cormorants so called by our author. "Merdi sive mergi:" 351, *l.* 10. I can offer no explanation of it. The nearest word I find to it, is "Merda," dung.

MINUTIO. A blood-letting. 326, *l.* 2.

Sanguinem minuere, To be let blood. 329, *l.* 20. Expressions of common use. Bleeding was much in fashion. Monks were regularly bled at certain times of the year. *See* Du Cange.

MIRIFICARE. To make wonderful; to magnify. 365, *l.* 22. A Vulgate word: *e.g.* Ps. iv. 4.

MISERICORDIA. A law term: used when a fine is to be imposed upon an offender, at the discretion or *mercy* of the king or other lord. 184, *l.* 13.

MORANTIA. A monkish term for neglect in an officiating minister, causing delay in the service. 13, *l.* 16. Where our author himself explains the word.

MORDICITUS. Adv. Same as *Mordicus*. By biting with the teeth. 317, *l.* 18.

MUSTUM. New wine. 45, *l.* 24; 195, *l.* 11. A Vulgate word: *e.g.* Act. ii. 13.

N.

NATINNEI. "Natinei" of Vulgate: 1 Par. ix. 2; 1 Esd. viii. 20; &c. "Nethinims" of our version. Subdeacons so called by our author: 154, *l.* 28.

Isidore says: "Subdiaconi in "Esdra inveniuntur, appellan-"turque ibi Nathanei." De Eccl. Offic. II. 10.

Durandus says: "Subdiaconi "Nathineorum vices in ecclesia "representant. De quibus in "Hestra legitur, quod David de-"derat Nathineos ad ministeria "Levitarum. Unde Græce Ypo-"diacones dicuntur." Rationale, II., De Subdiacono.

Deacons, in patristic and medieval writers, are constantly called Levites. It would seem naturally to follow that subdeacons would be commonly called Nethinims. This, however, was not the case. The use of the word seems rare. Du Cange gives but one instance, and interprets it as "Acolythus;" but the passage he quotes will well allow of its meaning subdeacon.

NEOMARTYR. A new martyr. Said of St. Thomas à Becket: 134, *l.* 1.

NUGÆ. Noun masc. 202, *l.* 32. Means, I suppose, Triflers, men given up to vanities. The word occurs once in the Vulgate: "Nugas, "qui a lege recesserant, congre-"gabo, quia ex te erant; ut non "ultra habeas super eis oppro-

"brium;" Soph. 3. 18. And this passage, probably, our author had in his head. Jerome's comment upon this verse is: "Hi "qui per vitia atque peccata de "tuo sinu fugerant, et facti erant "sub dæmonum potestate, redin"tegrato omnium statu venient ad "te; et nequaquam ultra super "perditis filiis tuis patieris op"probria."

O.

Obsericus. Adj. Of silk. 311, *l.* 25 360, *l.* 23. I find the word in no dictionary. I have met with it, however, in other instances. In John de Scalby's MS. history of the bishops of Lincoln, "panni ob"serici" are recounted amongst Bishop Bloet's benefactions. It is perhaps but a blunder for *Oloscericus: lo* and *b* being often very much alike in MSS. In the instance at p. 311, Pez. has "holo"sericus."

Obuccare. 268, *l.* 5. Where "obuc"cans" occurs, evidently in the sense of Chiding, Rating. Du Cange gives an instance of *obuncare*, and explains it by "objur"gare." I suppose therefore our author's *obuccare* to be a variety of *obuncare*. It seems to have puzzled the abridgers. W. de Worde has "objurgans" instead; and Pez., "obluctans."

Orarium. Same as *Stola*. The stole: one of the priestly vestments. 334, *l.* 25. *See* Durandi Ration. iii., De Stola.

This vestment seems to have been deemed especially necessary, and possessed of some especial virtue, in the act of excommunication. Thus, at p. 265, when the royal officers were proceeding to seize upon Hugh's goods, and he was threatening excommunication, he took hold of the end of his stole, saying that it would restore to the last halfpenny whatever they might lay their hands on. Again, 334, after making his will, he ordered his orarium to be brought; and placing this round his neck, he excommunicated all who should attempt fraud or violence against its due execution.

With a like belief, probably, in the virtue of this vestment, when a wise woman's powers of detection were to be exposed, Hugh held out his right hand, grasping the end of his stole, and bade her tell what it was that it enclosed, 268.

Ordinarius. A law term. A judge that sits in his own right, and not by deputation. 342, *l.* 5.

See Delegatus, supra.

P.

Par literarum. Means simply a single letter. The "duodecim "paria literarum," (261, *l.* 5), are twelve letters. *See* Du Cange.

PARILITAS. Parity; equality, 355, *l.* 7. It is almost a classical word: used by Aulus Gellius.

PAROXYSMUS. Gr. Παροξυσμός. A paroxysm of an illness. 337, *l.* 21. The word seems unnoticed in dictionaries.

PELLICEUM. A garment of skins. 198, *l.* 29. Hence our Pelisse.

Also, *Pelliceus*, an adj.; made of skins. "Vestem pelliceam;" 216, *l.* 7.; from Gen. iii. 21.

PERENDINARE. To stay at a place for a while. 160, *l.* 1; 349, *l.* 13. A word of common occurrence.

PETITORIÆ ("Literæ" being understood). Letters asking a favour. 126, *l.* 23.

PIACULARIS. Used in the sense, That demands expiation. 255, *l.* 9.

PIGMENTUM. A drink concocted of wine, honey, and spices. 17, *l.* 15. "Mellis et specierum cum vino "confectio, quod vulgari nomine "*Pigmentum* vocatur." *Petrus Ven. in Statutis Ord. Clun.*, cap. 2. *See* Du Cange.

PINCERNA. A butler. 18, *l.* 29; 350, *l.* 4. A Vulgate word: Gen. xl. 1. Almost classical: it is used by Asconius.

PLANETA. Same as *Casula.* The Chasuble; one of the priestly vestments. 199, *l.* 11. *See* Durandi Rationale, lib. III., De Casula seu planeta.

PŒNITENTIALIS. Properly a person upon whom penance was imposed. *See* Du Cange. It is twice used by our author instead of *Pœnitentiarius*; the person appointed by a bishop to receive confessions, and impose penances. 174, *l.* 29; 269, *l.* 1.

POLYMITUS. Gr. Πολύμιτος. Of many colours. 18, *l.* 4. "Polymitus, textus "multorum colorum est." *Isidore, Orig.* xix. 22. A Vulgate word: Gen. xxxvii. 3; Ex. xxxix. 8; &c.

PORTARIUS. A porter. A regular officer of a monastery. 216, *l.* 17. "Janitor" is the usual Vulgate term: but "portarius" occurs 4 Reg vii. 11.

POSTELA. A medieval form of the classical *Postilena.* The crupper of a saddle. *See* Du Cange. This is the reading of the Paris MS., instead of "post sellam" of 113, *l.* 20.

PRÆAMBULUS. Properly must mean, I suppose, one who walks before. Our author applies it to a horseman, who used to precede Hugh when on a journey. 349, *l.* 9. It is almost a classical word: it occurs in Martianus Capella, the grammarian.

PRÆCONARI or PRÆCONIZARI. To proclaim. 118, *l.* 14. The active forms were also used. *See* Du Cange.

PRÆSTATIO. A payment or tribute. 185, *l.* 7. A common medieval use of the word.

PROCURATOR. Of the Great Chartreuse; 43, *l.* 5; and elsewhere: and of the Chartreuse at Witham; 343, *l.* 1. This officer stood much in the same relationship to the prior or head of a Carthusian monastery as the prior did to the abbot in a Benedictine abbey. He was the second in dignity, and had the general management of the house.

More especially, all the secular matters were in his hands; and amongst these the government of the "domus inferior," the house of the "conversi" or lay-brethren. *See* the Carthusian Constitutions; *Migne's Patrologia*, tom. cliii. col. 667, &c.

PROSA. The same as *Sequentia*: a canticle in the service of the mass, before the Gospel. 257, *l.* 4. Durandus says: "Post Alleluia, prosa "seu sequentia dicitur: quod est "similiter canticum exultationis." *Rationale*, lib. iv. cap. *De prosa seu sequentia*.

PROTOPLASTUS. Gr. Πρωτόπλαστος. The first-formed man; Adam. 173, *l.* 15. The word is used by Tertullian. Isidore says: "Impressa "argilla formam aliquam facere, "plastis est. Unde et protoplas-"tus est dictus homo, qui ex limo "primus est conditus." *Orig.* xix. 15.

PYTHONICUS DÆMON. A demon who possessed persons with the power of divination. 267, *l.* 2 and 17. The damsel possessed with a spirit of divination, who brought her masters much gain by sooth-saying (Acts xvi. 16), is in the Vulgate: "Puella habens spiritum "pythonem, quæ quæstum mag-"num præstabat dominis suis di-"vinando."

PYTHONISSA. A woman possessed by a Pythonic demon. 348, *l.* 21. In the heading of 1 Reg. xxviii., in Vulgate, the witch of Endor is called "Pythonissa:" in verse 7 she is "mulier habens pythonem." Isidore calls her "pythonissa:" *Enarratio in lib. Reg.* i. *cap.* 20.

R.

RUTARII. Fr. *Routiers.* A name given to certain mercenary soldiers, in the 12th century, and afterwards. 264, *l.* 8. They are frequently mentioned by historians. William of Newburgh calls them, or rather bands of them, "Rutæ." He says, under A.D. 1173, that Henry II. "stipendiarias Bribantionum copias, quas Rutas vo-"cant, accersivit," lib. ii. cap. 27. They seem to have been levied, at any rate at first, mainly from Brabant. Trivet (p. 73), relating the same fact, says: "Conduxit "Brabanzones et Rutarios." Under 1197 (p. 157), Trivet gives Mercaderus just the same title as our author: "Mercaderum, Ruta-"riorum principem."

Du Cange (under *Rumpere*) derives Rutarii, through Ruptarii, from Rupturarii, a name sometimes given to tillers of the earth: from amongst whom he supposes the Routiers to have been mainly recruited, and thence to have got their name. But surely the word is simply the Latinized form given by writers in Latin to the popular word *Routiers*, which they would find already in common use.

S.

Sagimen. Fat ; lard. 344, *l.* 1. An article much used in monastic cookery, and of frequent mention.

Sagma, -matis. Gr. Σάγμα. The saddle, or trappings generally, of a horse, mule, &c. 113, *l.* 23. A Vulgate word ; Lev. xv. 9.

Sagma, -mæ was also used. But more especially, it would seem, for the saddle, or load upon it, of a pack-horse. From this form of the word Isidore derives "Sagmarius :" *Orig.* xx. 16. *See* Du Cange.

Sagmarius. A pack-horse. 113, *l.* 25; 295, *l.* 24. A common medieval word.

Sanctuarium. A relic of a saint. 320, *l.* 33; 321, *l.* 7. Du Cange gives several instances of this use of the word.

Scaccarium. A chess-board ; or, the game of chess. 204, *l.* 29. Derived, says Du Cange, from an Arabic word.

Also, the high court of appeal, in the duchy of Normandy. *See* Du Cange.

And hence, in England, the Court of Exchequer. 217, *l.* 22; 279, *l.* 14.

At 301, *l.* 19, we have Hugh's "proprium scaccarium :" where was kept the "compotus reddituum et expensarum suarum." The old gate-house at Lincoln, into the west end of the minster yard, is still known as the Chequer gate. But this would be, I suppose, the Exchequer of the dean and chapter.

One of our author's followers (Dorlandus, prior of a foreign Chartreuse, who wrote circa A.D. 1500,) made a curious blunder, from his ignorance of the English exchequer use of the word *scaccarium.* In his version of our author's account, at p. 279, of Hugh's visit to the barons of the Exchequer, he describes Hugh as entering the royal palace, and finding the princes and nobles of the court all playing at chess : "Veniens autem sanctus pater "in palatium, locuturus regi, qui "tunc illic non erat, invenit prin-"cipes et proceres regis sedentes "ad scaccarium, et pariter collu-"dentes." *Dorlandi Chron. Cartus.* iii. 11.

Scandalizare. From Gr. Σκανδαλίζω of N. T., and Ecclus. of Septuagint. To scandalize. 343, *l.* 9; 375, *l.* 14.

It occurs several times in Ecclus. of Vulgate; i. 37 ; iii. 28 ; ix. 5, &c., but in no other book of the O. T. Frequently in N. T. It is used by Tertullian. It is strictly an ecclesiastical word.

Scindulæ. Wooden shingles, for roofing. 219, *l.* 24. A common medieval word. It occurs in *Isidore, Orig.* xix. 19, and is almost a classical word, as it is used, under the form *scandulæ*, by Vitruvius and Pliny.

Scrinifer. An officer of Hugh's household is so called, who had

the custody of his "scrinia" or chests, in which were kept the vestments and other requisites of divine service. 152, *l.* 3.

SCRINIUM. A shrine in a church, for relics of saints. 310, *l.* 21. This is the more usual medieval use of the word.

A coffer for jewels, relics, &c. 315, *l.* 6; 319, *l.* 1.

A chest for vestments, &c. 152, *l.* 8; 339, *l.* 11.

In classical writers it is a chest for books and writings.

SEMIVERBIA. So our author calls the half-words of an infant attempting to speak. 142, *l.* 18. At least, this is the reading of the Bodleian MS. The Paris MS. has *senuilla*, which perhaps ought to be *semullia*, a diminutive of 'Semus,' imperfect. But I find no mention anywhere of any one of these words.

SENTENTIENS. Part. Acknowledging. 3, *l.* 1. An uncommon word, I believe. *Sententiare* was used in the sense, To give sentence. Du Cange.

SEPTIMANA. A week. Of common medieval use; and often indifferently with *Hebdomada*. So by our author, p. 39; where we have "septimana" in *l.* 10, and "hebdo-"mada" in *l.* 13. *Isidore* says: "Hebdomadam nos septimanam "vocamus, quasi septem luces; "nam mane lux est." *Orig.* v. 32.

SEQUIPEDA, -DÆ; or SEQUIPEDO. A follower in the footsteps of another. A disciple. 21, *l.* 4; 360, *l.* 6 John of Salisbury has "canis se-"quipeda," *Polycrat.* i. 13; and "sequipedarum comitatus," *ibid.* iii. 6. But *sequipes, -pedis* is, perhaps, the more usual form of the word.

SIGNUM. A bell. 226, *l.* 21. Of constant use, in this sense, in medieval writers. *See* Du Cange.

SORETH. A choice vine, or vineyard. 371, *l.* 21.

Ἐφύτευσα ἄμπελον σωρὴκ, *Isa.* v. 2. (Septuagint), σωρὴκ being the Hebrew word, expressed in Greek characters. The Vulgate has: "Et plantavit eam electam."

In the *Interpretationes nominum Hebraicorum* affixed to early editions of the Vulgate, we have: "*Soreth:* Bona vitis; vel "Optima vinea; seu Electa vinea; "aut Vinea electionis."

SPECIFICARE. To specify. "Con-"fessio quæ specificat singillatim "omnia." 342, *l.* 3. Not a common word.

STOLA. The stole; one of the priestly vestments. 199, *l.* 11; 265, *l.* 26; 268, *l.* 9. *See* Orarium, supra.

SUBTUSSIRE. To cough gently, in token of disapprobation. 35, *l.* 3. Almost a classical word: occurs in the *De re Militari* of Vegetius.

T.

TIMORATUS. God-fearing; devout. 20, *l.* 6; 264, *l.* 26. Of common use. See Du Cange.

It is the Vulgate rendering, in Luc. ii. 25, and Act. viii. 2, of εὐλαβὴς of Gr. Test. In Act. ii. 5, εὐλαβὴς of Gr.Test. is "religiosus" in Vulgate. In Heb. v. 7, and xii. 28, εὐλάβεια is "reverentia."

TRANSVECTOR. A mariner. 328, *l.* 15. Not a common word, I believe.

TREUGA. A truce. A common medieval word.

As to the "legales treugæ" (280, *l.* 10) from Septuagesima till the Octaves of Easter, one of the portions of the year included in the Pax Dei, when all hostilities were to cease, *see* Du Cange under Treva. This Pax Dei was seldom much observed by combatants, unless it suited their convenience. In the present instance, Richard, relieved by it from the French king, took advantage of it to attack other enemies.

V.

VIARE. To travel. 282, *l.* 7. "Viantes," travellers. 284, *l.* 27.

It is almost a classical word. Occurs in Apuleius and Ammianus.

VIATICUM. The holy eucharist when administered to the sick or dying. 344, *l.* 30; 368, *l.* 22. *See* Du Cange.

INDEX.

INDEX.

A.

C.

H.

* Henry II. was of a corpulent habit of body. Our author mentions the same of Hugh, 39, l. 22.

J.

K.

L.

M.

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* This French name of Hugh's architect is no proof whatever that he was not an Englishman bred and born, though of course originally of foreign descent. The name had existed in England from soon after the Conquest, and was no uncommon one at the end of the twelfth century.

Temp. Domesday, Gayhurst in Buckinghamshire belonged to the bishop of Baieux, and was held under him by the bishop of Lisieux, and under him again by Robert de Nowers. This Robert de N. occurs again in Domesday, as holding land in Crofton, Bucks, also under the bishop of Lisieux. Gayhurst continued in the family of Noiers: Ralph de Nowers was its lord in the 6th of John.—*Lipscomb's Bucks,* iv. 142, &c.

Hugh de Noiers held Great Missenden, Bucks, in 1165. William, his eldest son and successor, died about 1189, and was succeeded by his brother Hugh.—*Pipe Roll,* 1st R. I., p. 37.

A family of the same name was early possessed of Swanton Nowers, in Norfolk, under the bishops of Norwich. Ralph de Nuiers occurs temp. Henry II., Milo de Nuiers in 10th Richard I.—*Blomfield,* ix. 442.

Other persons bearing the same family name were owners of property at Norton, Northamptonshire, in the reign of Richard I.—*Dugdale* (last edition), v. 182; *Baker,* i. 414 and 418.

The name occurs repeatedly in the Close and other Rolls, and elsewhere, in the time of John.

P.

R.

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